



University of Mysore



# ANNUAL REPORT

OF THE

# MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1930

*WITH THE GOVERNMENT REVIEW THEREON.*



BANGALORE:

PRINTED BY THE SUPERINTENDENT AT THE GOVERNMENT PRESS

1934



## P R E F A C E.

In the preface to the last volume of the Annual Report published by this department, some of the special features which I hoped to introduce into the new series were mentioned. This volume is the second of the new series. In addition to the usual notes on epigraphs, manuscripts, coins, ancient sites and monuments, detailed studies of some of the latter are published. But in the case of large monuments, like those of Halebid, the volume of the notes is so heavy that only some extracts have been printed. Full and detailed studies of these great works of art will be published in the special monographs on architecture in Mysore for which materials are now being collected.

It is regretted that it has not been possible to issue a second instalment of the report on the Chandravalli excavations along with this volume. Since the finds yielded by the excavations are very numerous, and the resources of the office limited, the study of the antiquities collected therein could not be completed.

A word of explanation is necessary about the delay in the publication of this report. Owing to the general economic depression and all-round retrenchment, the question of publishing a very short and mainly administrative report was raised and considered. But ultimately, Government were pleased to permit the continuation of the new series in its present form. This report was sent to the press as soon as a sufficient printing grant was available to the department. For the past delay, it is proposed to make up by publishing the reports, which are in arrears, in rapid succession.

I may be permitted to express my sincere thanks to the authorities of the Mysore Government Press, Bangalore, for their co-operation in bringing out these reports in an improved and attractive form and for undertaking to print them expeditiously, and to the Indian Photo Engraving Company, Calcutta, for making a large number of blocks for us. I am specially indebted to the Assistants and other members of the staff of the Archæological Office for their ungrudging help.

My thanks are also due to the scholars and journals who have expressed their opinions on the previous report in highly appreciative terms and given numerous suggestions for future work.

M. H. KRISHNA,  
*Director of Archæological  
Researches in Mysore.*





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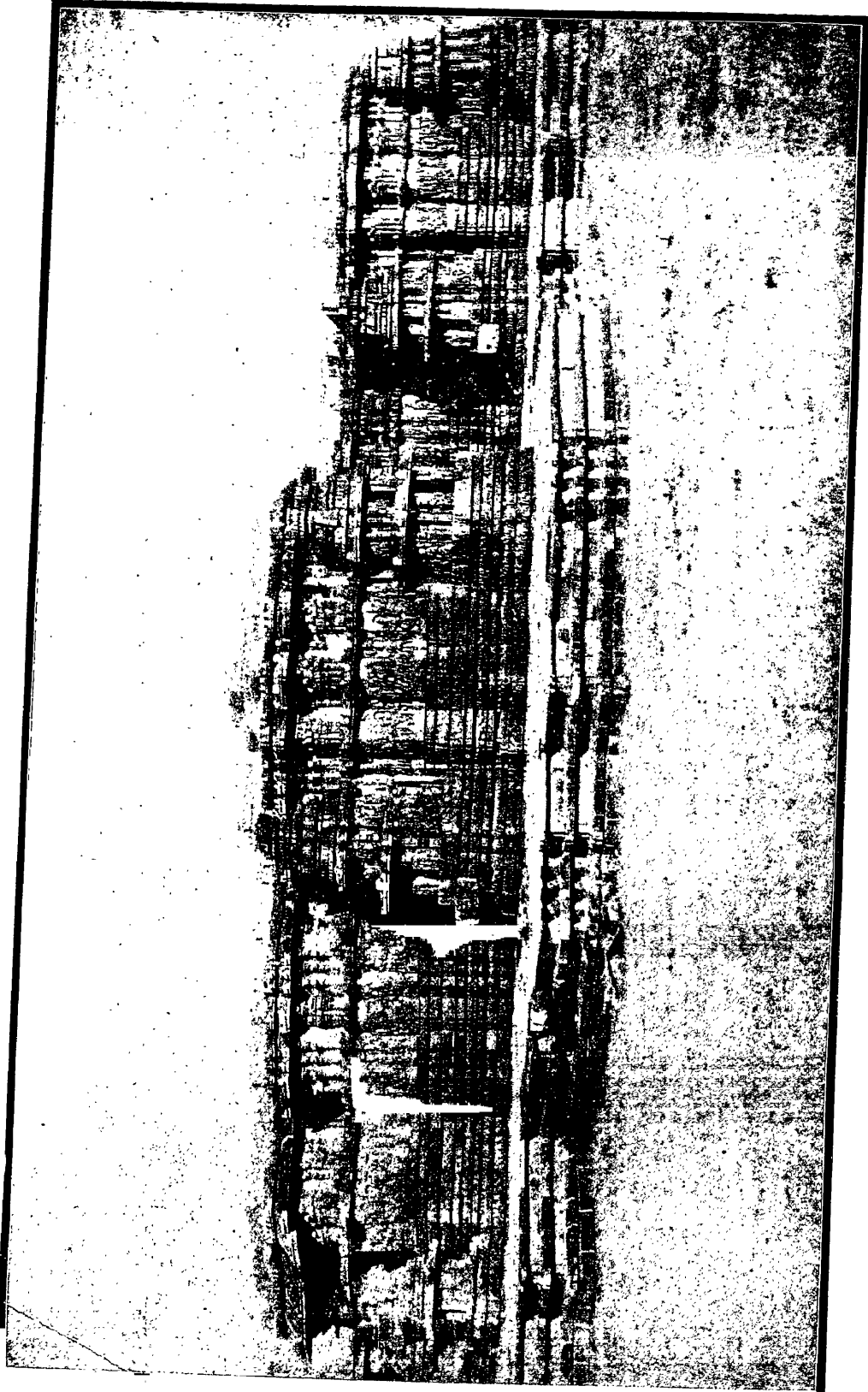
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HOYSALESVARA TEMPLE, HALEBID—VIEW FROM NORTH-WEST (p. 34).

# ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1930.

## PART I—ADMINISTRATIVE.

**Staff.** Dr. M. H. Krishna, M.A., D. LIT. (Lond.), continued to be part-time Director of Archæology in addition to his own duties as the Professor of History at the Maharaja's College, Mysore. There was no important change in the staff.

**Tours.** The Director toured in parts of the Kolar, Bangalore, Mysore, Chitaldrug, Shimoga and Hassan Districts in connection with the conservation and study of ancient monuments and also for collecting archæological data and for noting sites suitable for excavation. The Assistant to the Director toured in parts of the Tumkur, Shimoga and Mysore Districts and collected many interesting inscriptions. The part-time Travelling Pandit also collected a few inscriptions and some copper-plate records in the Tumkur and Hassan Districts. The Architectural Assistant surveyed several new monuments in the districts of Hassan and Kadur.

**Monuments.** The number of monuments newly surveyed during the year was about 15 including a fine star-shaped three-celled Hoysala temple at Ane-Kannambadi in the Hassan District. The ancient sites and monuments at Siddapur in the Molakalmuru Taluk, and those at Halebid in the Belur Taluk and the temples at Arsikere were studied in detail.

**Epigraphy.** The total number of inscriptions collected during the year was more than 100 and included some important stone and copper plate records of the early Western Gaṅgas. One of these throws interesting light on the relations of the Gaṅgas with the Pallava Empire; another is the useful stone inscription tracing the succession of Gaṅga rulers; and a third gives valuable information on early Gaṅga history.

**Manuscripts.** The manuscript of the Hyder-nāma was examined and a detailed note prepared on it, in comparison with Wilks' History of Mysore.

During the year, the Index to the Annual Reports of this department for the years 1906-1922 was printed and made ready for publication. The Annual Report for the year 1928-29 was prepared and sent to the press.

**Publications.**

Of the special schemes carried on by the department during the year, the work of excavating the ancient site of Chandravalli near Chitaldrug was continued, and more than a thousand interesting antiquities were collected and brought to

**Excavation.**

Mysore for study. Trial excavations, conducted near the Asôkan inscriptions at Siddapur in the Molakalmuru Taluk, disclosed the existence on that site of four inhabited layers ranging back from the Châlukyan times through the Mauryan and prehistoric periods to the microlithic age, dating back, perhaps, to about the fourth or fifth millenium B. C. Further excavation in this field promises to be of great value. Trial diggings at Kittûr in the Heggaddevankote Taluk of the Mysore District revealed the fact that buried in the fields near the village there are ruined brick structures which are probably the remains of Kîrtipura, the capital of the ancient kingdom of Punnâd.

The preparation of a monograph on Châlukyan Architecture in Mysore made steady progress, many valuable drawings and ground plans being prepared and detailed descriptive notes being taken.

The University arranged to house this department in the western part of the Jubilee Hall, the eastern part being given away to the Oriental Library. The Museum was transferred to the large room in the western wing and rearranged.

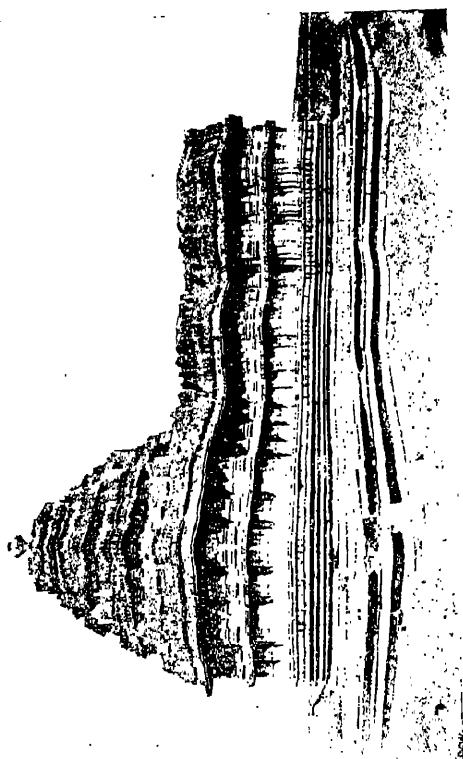
During the year, Government Orders were received arranging for the co-operation of the Director of Archæology and the Consulting Architect to the Government of Mysore in the work of conserving the ancient monuments in the State. The respective duties of the two officers were defined.

**Conservation.**

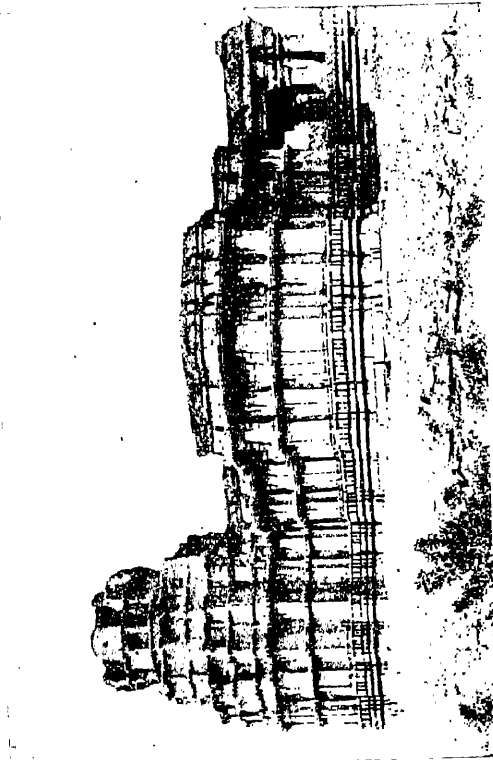
Notes were submitted separately from time to time about repairs to a number of monuments.



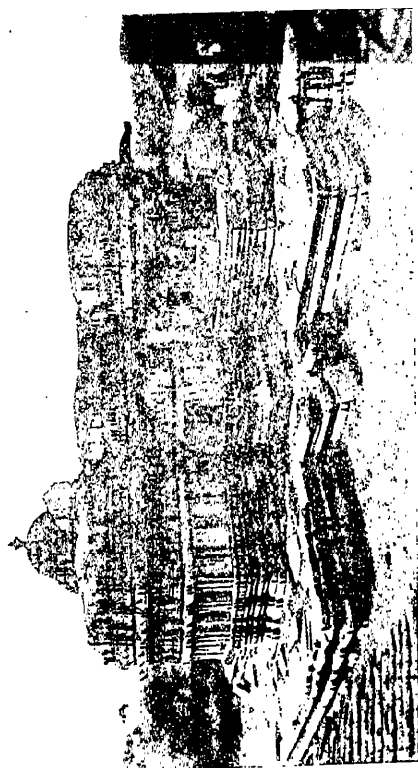




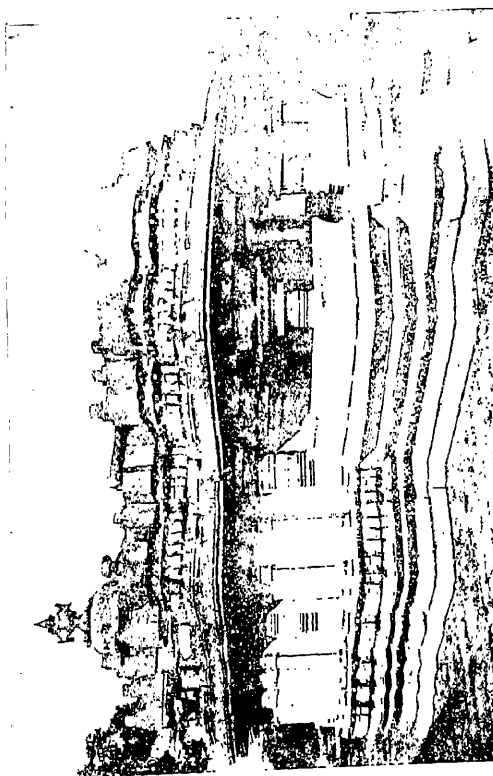
2. LAKSHMINARAYANA TEMPLE, ADAGUR—  
VIEW FROM SOUTH-WEST (p. 4).



4. NARAYANA TEMPLE, ANE-KANNAMBADI—SOUTH VIEW (p. 3).



1. LAKSHMINARAYANA TEMPLE ADAGUR—  
VIEW FROM SOUTH-EAST (p. 4).



3. JANARDANA TEMPLE, ANEKERE—VIEW FROM SOUTH-EAST (p. 5).  
[Mysore Archaeological Survey.]

## PART II—STUDY OF MONUMENTS AND ANCIENT SITES.

### ÂNE KANNAMBÂDI.

This village is about 15 miles south of Holê Narasîpur Town. Tradition says that in the ages gone by an elephant roamed about in the forest nearby in search of water and found it here in a pond called *ânegundi* near the village, which is still pointed out as the place where it quenched its thirst. The Srî Nârâyana temple situated in the village is a very good example of the early Hoysala style and may be roughly ascribed to the first quarter of the 12th century in the absence of more definite data to decide its date (Plate II, 4). It was reported that a copper plate grant was found in the village about 12 years ago and was taken away by one Narasimha of Galigekere. Perhaps, that would have thrown some light on the age of the temple. The temple faces east and consists of three *garbhagrihas*, one *navaraṅga*, one porch, and a *sukhanāsi* between the *navaraṅga* and the main cell. (See Plan on Plate IV.) The peculiarity of this structure is that the main cell has a star-shaped plan of sixteen points as in the case of the temples at Arsîkere and Bêlûr, while the other two cells are of the usual rectangular shape. The design of the temple is simple, there being no carvings on its outer surfaces as in the temples of Bêlur and Arsîkere. A later brick gôpura, ugly and now in ruins, mars its beauty to a considerable extent.

The pillars of the *navaraṅga* are circular in shape and well carved. Those of the porch are fluted and nicely polished. The ceilings of the *navaraṅga* are of two types: the central ceiling and those at the four corners are deep with elaborate patterns, while the remaining four are flat with rosettes. The ceilings of the *garbhagrihas* and *sukhanāsi* are also flat and adorned with flowers. The ceiling of the porch, however, consists of a plain slab of stone.

The main image is that of Kêśava, five feet high, standing on a Garuḍa pedestal of about two feet in height. The figure holds in its four hands clockwise<sup>1</sup>: padma, śaṅkha, chakra and gadâ.

The northern cell enshrines a seated figure of Narasimha holding chakra, padma, gadâ and śaṅkha, with the goddess Lakshmî sitting on his left lap. The south cell contains an image of Vêṇugôpâla which is in every way similar to the image found in Belavadi, Chikmagalur Taluk (Plate III, 3). Images of Nammâlvar and

1. Throughout these notes, whenever the symbols held in the hands of an image are described, they are mentioned in a regular order, commencing with the front right hand and running clockwise.

Rāmānujāchārya are kept in the sukhanāsi and those of Mahishāsūramardini and Vighnēśvara in the navaraṅga. All these images are fortunately intact and in a good state of preservation.

A new inscription stone was discovered in front of the village gate. It contains only a few lines which are quite illegible.

### ADAGŪR.

This village is about four miles to the east of Halēbīd. Its original name was Vuḍugūru and it was once very flourishing.

The Lakshminārāyaṇa Temple in the village is a trikūṭāchala in the Hoysala style (Plate II, 1 and 2). It consists of three *garbhagrihas*, one navaraṅga and one porch with a sukhanāsi between the navaraṅga and the main cell. The temple stands on a platform, four feet high, which follows the contour of the plan of the temple. From an inscription found in the temple (*Vide* Ep. Carn. Bēlur Suppl. 376), it can be presumed that this temple must have been erected in the 11th century A.D.

The ceilings in the temple are well carved and the stone tower over the main cell is well preserved and surmounted with a stone finial. The outer surface of the wall is not carved with images; nor are there any elaborate carvings in the interior either. The navaraṅga has polished pillars and two niches, the one on the right containing an image of Nammālvar and that on the left a few loose Nāga stones.

In the main cell, there is a seated image of Lakshminārāyaṇa, about five feet high, over a pedestal of about two feet. Goddess Lakshmi is sitting on his left lap. The attributes of the image are: śaṅkha, padma, gadā and chakra. The front left hand goes round the waist of his consort.

The south cell contains an image of Vēṇugôpāla (Plate III, 2) about four feet high, standing on a pedestal, about one and half feet high. This image is a little too slender in proportion and not so much overworked with ornaments as in the case of the image at Ānē Kannambādi. It cannot be asserted that it is of Hoysala workmanship.

The north cell contains a beautiful and well proportioned image of Sarasvatī, (Plate III, 1) a figure of about four feet high, sitting on a swan pedestal of about one and half feet, holding rosary, aṅkuśā, pāśa and pustaka.

The surroundings of the temple are kept in a filthy condition. The stones of the basement are loose and falling down.



1. SARASVATI, LAKSHMINARAYANA TEMPLE,  
ADAGUR (p. 4).



2. VENUGOPALA, LAKSHMINARAYANA TEMPLE,  
ADAGUR (p. 4).



3. VENUGOPALA, NARAYANA TEMPLE,  
ANE-KANNAMBADI (p. 3).

*Mysore Archaeological Survey.*]



4. LADY DRUMMING, CHAMUNDESVARI  
TEMPLE, UNDIGANAL (p. 7).



## DINḌAGŪR.

This is a village about seven miles to the north of Channarayapatna Town.

**History.**

The village is also called Mallikārjunapura in the inscriptions. A copper plate grant dated 1209 A.D. mentions that Paṇḍita Daṇḍinātha, one of the ministers of Vīra Ballāḷa Dēva, begged the king for the grant of this village and converted it into an agrahāra calling it Mallikārjunapura and apparently built also the two temples that are in the village, *viz.*, Kêśava and Mallêśvara. An inscription dated 1232 A.D. is found inside the Kêśava temple.

The Kêśava temple is simple. It consists of a *garbhagriha*, a *sukanāsi*, a *navaraṅga* and a *mukhamanṭapa* and has a low stone *gōpura*. The wall surface is plain, so are also the panels above the Chajja and on the axial lines of the tower.

**Kesava Temple.**

The ceilings are all well carved, the central one being domelike.

The Kêśava image, about six feet high, stands on a pedestal, one and half feet high, and holds padma, śaṅkha, chakra and gadā. The lintel over the navaraṅga doorway has Vēṇugōpāla on it, while Gajalakshmi is carved above the garbhagriha doorway.

**Images, etc.**

The temple is in a dilapidated condition, one of the ceiling slabs having fallen showing the gap above. The outer *prākāra* has disappeared and only the front entrance gate is standing. The temple is endowed with some Inam lands which are auctioned every year, and it is stated that there is also some amount at the credit of the temple in the taluk treasury. It appears an estimate for Rs. 1,300 has been prepared by the Public Works Department for constructing a compound wall round the monument.

The Mallêśvara temple is similar in plan and elevation to the above temple.

**Mallesvara.**

One of the ceilings has been renewed to admit light inside. The ceilings in this temple are all well-carved. The temple seems to have undergone repairs some time ago. Vegetation is already growing again on the temple. An inscription on one of the back panels of the temple dated 1651 A.D. speaks of the construction of some manṭapa by one Doḍḍayya.

## ĀNEKERE.

This village is about three miles to the west of Channarayapatna. Its original name in Kannaḍa was Ānegaḷa-kere and it is also called

**Janardana Temple.**

Kêśavapura in the inscription. In the heart of the village, there is a beautiful temple in the Hoysala style dedicated to Channakêśava (Plate II, 3). The temple faces east and consists of a *garbhagriha*,

a *sukhanāsi*, a *navaraṅga* and a porch standing in the centre of a courtyard surrounded by a covered verandah. A cell is attached at the centre of each of the northern and southern verandahs, both of which are empty now. At the centre of the eastern verandah is the porch giving entrance to the courtyard.

The temple belongs to the early Hoysala style and its date goes prior to 1191 A.D. as it is mentioned in a copper plate inscription of that date found in the village. An inscription found on the right side wall of the entrance gateway seems to state that the enclosure walls of the temple having fallen, one Byrappa Nāyaka got them rebuilt in the year Śubhakṛitu. This rebuilding might have been a century or two later. The temple on the whole is well-conceived, and the workmanship simple but bold and elegant.

The entrance porch has a stone bench on either side and so also the porch attached to the temple. Figures of Gajalakshmi are carved on the lintels of the *garbhagṛiha* and the *navaraṅga*, while the *sukhanāsi* lintel is left uncarved.

The pillars in the *navaraṅga* are of the usual shape; but those in the verandah are plain and round. All the ceilings are richly carved, each one differing from the other in design and execution. The central ceiling is the most ornamental one and has a pendant carved in the shape of a huge conch hanging down several feet from the top.

The image of Kêśava, called Janārdana by the people, is about six feet high standing on a pedestal about one and half feet high. The  
**Image.** attributes are padma, śaṅkha, chakra and gadā. The original image having been mutilated by some enemies during troublous times, the present one was installed some time ago. Even this is broken and it is learnt that an order for another image has been placed with Mr. Śilpa Siddhānti Siddhalinga Svāmi, sculptor of Mysore.\*

The tower over the *sanctum* is also of stone and in a good state of preservation. The dedicatory slab in front of the *gôpura* is left uncarved.

The present condition of the temple is very deplorable; much of the surrounding verandah has fallen and the rest is in the course of tumbling down. All the stones are, however, lying on the spot and it may not be very costly to rebuild the verandah.

It is reported that the temple enjoys no Inam at present, all the Inam having been resumed at the time of the Inam Commission.

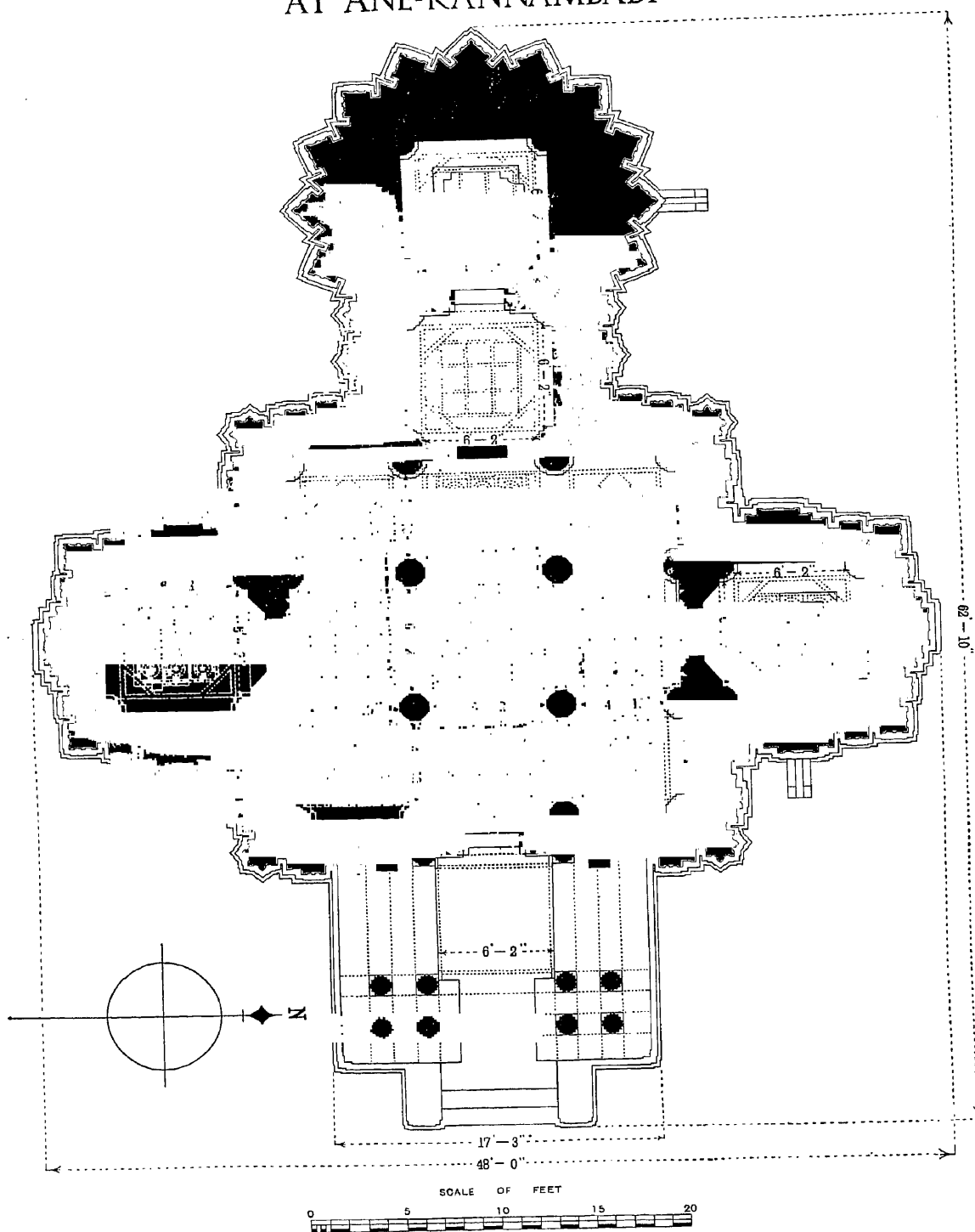
### UṆḌIGANĀḌ.

This is a village far in the interior of the Arsikere Taluk situated in the midst of hills and scrub jungle not easy to reach even by the ordinary conveyance. The name of the village is mentioned as *Uṇḍigeya Hal* in the inscriptions.

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\* It is learnt that the new image has since been installed in the temple.

# PLAN OF NARAYANASWAMI TEMPLE AT ANE-KANNAMBADI







The temple here is an unimportant structure at present, though there are traces here and there of its ancient grandeur, with evidence of subsequent influences. The temple which faces east is trikūṭāchala in plan consisting of three *garbhagrihas*, one *sukhanāsi*, a *navaraṅga* and a *mukhamanṭapa*. The *navaraṅga* is an enlarged hall consisting of 25 *aṅkaṇas* instead of the usual nine. The *mukhamanṭapa* is also wide and deep and has six *aṅkaṇas*.

There is an image of Śiva in the cell opposite to the entrance, an image of Kêśava in the north cell and a figure of Mahishâsuramardini or Châmunḍêśvarî in the south cell. The temple is called Châmunḍêśvarî temple though the main image appears to be Īsvara as stated above. The reason for this seems to be that the Châmunḍâ shrine must have been the most ancient portion of the temple and the rest of the structure must have been added later on.

An inscription stone standing to the left of the temple states that one Munijetṭi built this temple during the reign of Vishṇu Vardhana Hoysaṇa Dêva at Bankâpur. Another inscription, fixed to the right of the temple which is dated 1276 A. D. refers to some endowment to the temple and calls the deity "Nimbajâ Devi."

The four central pillars of the *navaraṅga* are well carved Hoysala pillars, while the rest are ordinary Dravidian ones with square mouldings and octagonal shafts. The ceilings are all of flat simple squares crossing one another, with a flower in the centre.

An image of Gaṇêśa, another of Bhairava, two bulls and a small Saptamâtrikâ group are kept in the *navaraṅga*. Another image of Gaṇêśa is kept in a niche.

Against the wall of the *navaraṅga* to the right of the Châmunḍêśvarî shrine, a beautiful image of a madanikâ figure (bracket figure) is kept (plate III—4). This is a female figure, in a dancing posture, beating a drum. The carving is as good as in the

#### Images.

bracket figures of Bêlûr and Halêbîd.

The gôpura over the main cell is of brick and mortar and positively ugly.

To the south of the temple just behind the Châmunḍêśvarî shrine, a high swing frame or *Uyyâlekambha* stands and in front of it there is a small *manṭapa* of three *aṅkaṇas* with beautifully carved stone pillars in the Hoysala style. This latter has now been converted into the living quarters of the Archaka.

In the cell behind this *manṭapa* is a female figure on a low pedestal, standing on the back of a peacock, with six hands, holding the attributes of Brahma, Vishṇu and Śiva; viz., from the left—rosary, trident, discus, conch, drum and water-pot. This is perhaps an aspect of Śakti.

Two figures of Jeṭṭies (wrestlers) are carved on either side of the Śakti shrine and two on the side pillars.

Two new inscriptions were found, one on a pillar in front of the Châmunḍêśvarî temple, and the other on a Mâstikal standing beside it.

## KOLAR DISTRICT.

### ALAMBGIRI.

Alambgiri is a village in the Chintamani Taluk. It has an old stone gate-way leading in from the east and a temple of Tirumalanâtha Svâmi, evidently of the late Vijayanagar days.

The latter's mahâdvâra tower is about 65' high and is of brick and mortar with plenty of stucco figures, now out of repair. The doorway is about 12' high and  $1\frac{1}{2}$ ' wide. On the inner side of the doorway are two granite figures in high relief: on the right side is a dancing woman, perhaps Mōhini, standing at ease and hanging from creepers, with a monkey and parrot at the bottom; on the left is a huntress, also Mōhini perhaps, about 4' high, from whose foot a man, (may be Dakṣiṇâ-mûrti) is removing a thorn. This mahâdvâra is a later structure built to support a larger one of earlier days, which has also a Gaja-Lakshmî on the lintel. There are two finely carved tall pillars, 15' high, with interesting figures among which may be mentioned: anthropoid Gaṇḍabhêruṇḍa, dancing Kṛishṇa, Chandra, Hanu-mân, Śarabha, Narasimha, Hiranyakaśipu and Lakshmî Narasimha.

To the right of the doorway, on the inside, is the kalyâṇamaṇṭapa which has five pairs of ornamental pillars, 12' high, the others being plain. It appears to have been built in two instalments, the portion with the raised dais being earlier.

The garbhagriha, which is small, contains a stone image of Veṅkaṭêśa,  $2\frac{1}{2}$ ' high, accompanied by Śrî and Bhû. There are also metallic images of these deities serving as *utsavamûrtis*.

The Sukhanâsi (6' × 7') is also very plain, its doorway being about 5' ×  $2\frac{1}{2}$ '. The navaraṅga (20' × 20') is supported by ornamental square pillars of the Vijayanagar type with sculptures on each face. These pillars are only 6' high. The whole structure is of granite. The larger and later navaraṅga is about 10' high, with pillars of the Dravidian type. In front of it is a mukhamanṭapa having 15 pillars and pilasters, with the names of its builders carved on the floor.

The temple has a copper plate grant of five plates with the signature in Kannada, 'Śrî Veṅkaṭêśa.' On the whole, the building has no extraordinarily interesting features.

Murugamble is a hill about 600 feet high and nearly seven miles to the north of Chintamani. The old Hindu fortress on the hill, which is of the early 18th century, is now in ruins.

The small Śiva temple on a low hill adjoining the town is a post-Moslem structure of no great importance. It is built on a rock and has, around it, a high compound wall enclosing an area of about 120' × 100'. Behind the temple is a tank which is the chief source of water supply to the town.

On the hill there is a small Venkatarāmanāsvāmi temple belonging to the Pālegar days. The temple of Chandramaulīśa has a garbhagriha (7' × 7' and 6½' high) without any ornamentation, containing a small Liṅga (8" in height) and the utsavamūrtis of Śiva, Pārvatī and Gaṇapati. The sukhānāsi (6' × 6'), which is also very plain, contains a small Basava and an image of Chaṇḍikēśvara. Flanking the sukhānāsi are two chambers (7' × 6'), the one on the right containing Gaṇapati and that on the left, Pārvatī holding lotuses. The latter, which is about 3' high, is the best figure in the temple. The navarāṅga (25' × 25') has four plain pillars and contains a well ornamented Nāndi, about 2' high and 3' long.

On the left side of the hill, near the foot, there is a large cave called in Telugu 'Ēḍūrlagavi.' According to local tradition, the people of seven villages used to take refuge in it when hostile armies approached.

Fakīr Shāh Wāli Darga is a brick structure, about 40' × 20,' with a number of small minarets. It has two chambers, the one on the east containing two tombs and having a low dome about 15' in diameter. One of the tombs is of Fakīr Shāh himself and the other, of his wife. The back chamber of this darga has the tombs of Fakīr Shāh's children. The Shah is said to have had a friend, Khāki Shāh Wāli, whose Darga, situated at Nimbkāinahalli, about 3 miles further to the east, is said to be a large and important structure with a tank, etc., built by Hyder and Tippu.

On the west side of the hill, at its foot, is a ruined town with a fortress and fortgate called 'Purānipēt' or 'Chalamakōṭe,' said by the Moslems to have been built about three hundred years ago by one Latīf Sāhib who came from Bijapur. In this ruined town there is a temple of Vēṇugōpāla, a plain structure intact and very similar to the Īśvara temple in the new town, but slightly larger. Its garbhagriha has a Vēṇugōpāla image, 2½' high, of the Pālegar days, flanked by a goddess on each side. The old town was deserted after the great famine of the cyclic years Dhātu and Īśvara.

Two furlongs away is a group of new houses forming a Mutt called Muktagiri Maṭha founded by one Siddhalingasvāmi about thirty years ago, near the perennial spring called 'Chakra tīrtha.' The latter originates in a cave and is led to a finely built little pond (6' × 6') with a 'Basavanabhāvi' leading into it. The pond appears to have been an old Hindu structure. Below it is built another larger tank now in use. A broken slab containing the Saptamātrikā figures is kept in the cave.

Near the Mutt is a new temple containing an old blackstone Liṅga, about 2' high (on a pedestal 4' high), apparently of the Chōḷa times. It was removed here from the old town at the foot of the hill.

About two furlongs further on, is the Muktêśvara temple which is a small structure. To its north on a boulder is found a Kannaḍa inscription of six lines, which belongs to the reign of Rājendra Chōḷa (See Ep. Carn. X, Chintamani, 153).

In the neighbouring sloping ground plenty of Pāṇḍu-guḍis are said to have existed in the past and potsherds are found strewn about even now. Up the slopes of the hill neoliths can be collected. A sample was obtained.

#### Neoliths.

### HARALAKÔTE.

#### SRINIVASPUR TALUK.

About five miles to the east of Srinivaspur, is the ancient site of Haralakôte.

In the water courses on the way at a depth of 4' to 6' are seen plenty of potsherds sticking out of the earth. On the south side of the old town are large boulders arranged like a fort and the ground slopes northward. In the high ground, certain creeks are found through which appear bones and pottery. The pottery ware, however, is peculiar, some pieces being glazed red and black and some resembling the Chandravalli dolmen pottery. Those of the latter type are found 4 feet below the surface.

#### Old town site.

In the jungle are two Bāṇa inscriptions (Ep. Carn. X Srinivaspur 5 and 6) both more than half buried in red alluvial earth.

#### Bana Inscriptions.

To the northwest of the hill (No. 1), about a hundred yards away, there is a large slab of granite (4' x 5') on which is a relief figure of a man (4') fighting a tiger in defence of a cow which stands behind him. Above are drawn a chāmara bearer and a goddess. This is probably a vīragal of Bāṇa times. Another slab found on the way has a trident mark.

Between the next two hills (Nos. 2 and 3) there is a mound, about 40 feet in diameter and 12' high, which looks very artificial on account of its smooth sides formed of laterite gravel. It looked like a Buddhist stûpa mound but its contents were not examined.

A cave, winding and long, leads into the side of hill No. 3. On the top of this hill, a modern flat stone slab is set up as a pillar. The old pillar inscription has now disappeared.

### ÂVANI.

Âvani is a well known place of pilgrimage about 10 miles to the south of Mulbagal. Close to it is a hill connected by tradition with an episode in the life of Sītâ, the heroine of the Rāmāyaṇa.

On the way to the hill at its foot stands a large rock on which are said to have been a number of inscriptions now lost by quarrying slabs.

### **Inscriptions.**

Ep. Carn. X. Mulbagal 61 exists but another copied by *Rao Bahadur* Narasimhachar is reported to have been lost.

'Metlu baṇḍe' is a single rock with about 200 steps cut in it. The piled rock called 'Toṭlu guṇḍu' is associated with the story that Sītā watched from its top the battle between her sons standing on a rock half-a-mile away (Lava-Kuśara baṇḍe) and Rāma standing on a similar rock (Rāmana baṇḍe) near Gañja guṇṭe.

To its north is a rock on which are numerous heaps of three or more stones which childless mothers erect as apologies for temple towers and after a year return with their children to offer worship. The children are named Rāma, Lava, Kuśa and Sītā. The Rāmēśvara temple in the town was probably similarly built by Dēvāmbikā (Ep. Car. X, Mulbagal 38), a Nōlamba Queen who lost her first son Vīra-Mahēndra Nōlambādhirāja and desired to see her younger son Iriva Nōlamba come to the throne.

A little higher up is a cave called 'Vālmiki-gavi' with a bas-relief of a ṛishi in padmāsana wearing 'jaṭā' and holding a rosary. There is

### **Valmiki Cave.**

an inner cave pointed out as the birth chamber of Lava and Kuśa. The cave leads further downward. Near

Vālmiki is a figure of Virabhadra with Daksha by his side engraved on the rock. It is pointed out as Janaka.

Nearby is an old temple with five large black liṅgas, probably of the Chōḷa times. These are attributed to the five Pāṇḍavas.

A doorway leads inside a fortress with two gates piercing a rude stone wall. Inside it is a small pond pointed out as the 'Kashāya tīrtha' where Sītā is said to have washed her clothes. Near it is a 'hālāḍe' (milk-feeder) engraved on the rock.

A little to the north and facing north is a large overhanging rock converted into a chamber (15' × 12' and 6' high) with a pair of green stone liṅgas, 9" high, called the 'Lava-Kuśa' liṅgas.'

### **Lava-Kusa Gudi.**

The temple is called 'Lava-Kuśa guḍi.' The roof rock has about twenty cavities, less than 1½' deep, which are pointed out as 'Lava-Kuśara toṭlu' (*i.e.* the cradle of Lava and Kuśa), 'Sītā haṇḍi' (the cooking pot of Sītā), etc., said to have been overturned by Hanumān to prevent people from treading on them. The haṇḍe, being of granite, gives a metallic sound. On the floor are a number of inscribed names of votaries: Dēvamma, Kamalamma, etc.

To its south is the Kāntāramma temple, a small structure of the Chōḷa type, with a garbhagriha (6' × 6'), a sukhanāsi (5' × 5') and a

### **Kantaramma Temple.**

navaraṅga (14' × 12'), the last having four rounded pillars of granite, 6' high,—the work done under the Chōḷa governors of Ballāḷa III. The black liṅga (1½') in the garbhagriha is mounted on

an octagonal pedestal ( $1\frac{1}{4}'$  high). The navaraṅga has its real doorway to the south, but there is a later one to the north opposite to the Sītā temple. On the lintel of the main door is Gajalakshmī flanked by Chāmara bearers. On the rock in front, votaries have inscribed a trident (triśūla).

About a hundred feet higher up, there is a cleft in the rocks, 100 feet long and 6 feet broad, called 'Dhanushkōṭi.' Lakshmaṇa is said to have created it for Sītā's bath. On the northern rock are numerous inscriptions of names, divine feet, standing figures, bulls and lingas, among which is E. C. X, Mb. 76 of Sugatūr Tammiah's sister and one of Ilavañji Vāsudēvarāya (E. C. X Mb. 78). Certain inscriptions, for instance, Mb. 79 (a) and (b), are now missing on account of quarrying. Such interference with the valuable ancient records should be strictly forbidden.

Inscription No. 77 is flanked by two large figures, five feet high. There is also a Telugu inscription in five lines of Pedḍa Appayya. On the south is a white patch shown as Lakshmaṇa's left foot. Fifty feet higher up is a large boulder with a horizontal crack shown as Sītā's jewel box. To its east, a boulder with two horizontal clefts is pointed out as the place where Lava and Kuśa tested their swords before fighting. Near it is the pool 'Brahma tīrtha.'

On the top of the hill stands the famous temple of Sītā. To the west is a cave pointed out as the place where Rāma and Sītā played at dice. At the western end of the hill top is a large rock over which is another boulder, thus forming a horizontal crevice ( $1\frac{1}{4}'$ ) in between. Here, women, desirous of children, roll from the west side to the east and after bathing in the 'Dhanushkōṭi' pool, they pray to Sītā for children.

To the north is a rock called 'Kurchi guṇḍu' (chair boulder) on which Rāma is said to have sat while Sītā entered the fire in the cleft to its west. The rock looks like a high-backed chair. A little lower down is another rock where Rāma's sacrificial horse is said to have eaten into the stone causing a cavity ( $3' \times 3' \times 2'$ ).

The temple of Sītā-Pārvatī is a modest structure perched on the top rock which slopes to the east. It has only a garbhagriha ( $12' \times 3'$ ) and a mukhamantapa of twelve rough pillars. The image is in a rock shelter formed by an overhanging boulder. It appears to be a cave temple of the Nalamba-Pallava period. On the boulder is a modern tower of brick and mortar. The temple doorway ( $5' \times 2\frac{1}{2}'$ ) is of granite stone with ornamentations similar to those of the Nalamba period.

The shrine has two images, about  $2\frac{1}{4}'$  high, of which the one now worshipped has the following attributes (clockwise)—abhaya, padma, padma, dāna. But the other stone image, only in relief, is more beautiful and was dug out about twenty years ago from the back of the cave. It was not present during Mr. R. Narasimhachar's visit in 1911 A. D. Evidently, it is the original image buried either by neglect or

for fear of the Moslems. It has a fine *kirtī* and the following attributes in its hands—*abhaya*, *chakra*, *śaṅkha*, *kaṭihasta*. *Vaiṣṇavī-śaktī* has also the same signs. But this image is possibly of *Sītā* to whom the whole hill is dedicated.

Before the ruder and more recent image is a 'yantra' said to have been set up by *Ādi-Śaṅkara*. There are several modern inscriptions in *Kannāḍa* characters on the rocks near about. One of them in the *maṇṭapa* reads 'Konēriya-Kambaya Koṭāra māḍisida'. This refers to the construction of the temple or at least of a part thereof.

The most important monument at *Āvaṇi* is the temple of *Rāmēśvara* which is of considerable antiquity.

The *mahādvāra*, *yāgaśāla* and *kalyāṇamaṇṭapa* are of the thirteenth century when *Iḷvaṇji Vāsudēvarāya* was governor of the province.

#### The Old Site.

Opposite to the south *mahādvāra* is E. C. X Mb. 38 on a green stone pillar called 'Nāgara kuṇṭe' or 'Śeṣha tīrtha'.

To its south is a part of the basement of a large temple with a *Tamil* inscription mentioning *Jayaṅgaṇḍaśoḷa-maṇḍalam*, etc. Numerous parts of pillars are lying about. Among the *nāgarkals* is a piece of inscribed stone with *Haḷe-Kannāḍa* characters. An inscription is submerged by the water of the tank. Local tradition states that a *Vishṇu* temple was existing here formerly. To the west of the tank are three *viragals* with inscriptions. A granite pillar, said to have been called 'Raṇastambha' by Mr. R. Narasimhachar, stands nearby with an inscription. A rock by its side also contains an old *Kannāḍa* inscription of seven lines (E. C. X Mb. 62).

In the group of *Śiva* shrines we can see a distant development from the *Māmalla-puram* style of architecture. The arrangement, perforated

#### Isvara Temple.

windows, lines of light and shade, pilasters, friezes, lions and other ornamentations are *Pallava* in origin. The

*vimānas*, however, are all modern and of brick. To the north of *Lakshmaṇēśvara*, above the *Sōmasūtra* there is an inscription reading 'Tribhuvana-kartāra-bhaṭar' and an image is seated by its side on a *padma* with the sacred thread, *jōlige* or rice bag, *rudrāksha-mālā* and lamp. The perforated screens have *Dakṣiṇāmūrti*, *Tāṇḍavēśvara* and *Chāmūṇḍā* figures and scroll work. The friezes contain elephants, *yālis*, lions, etc. The central ceiling of the *Bharatēśvara* and *Lakshma-ṇēśvara* *navaraṅga* has the 'Dikpālas' with *Umāmahēśvara* in the centre. It is not certain whether these come from *Iḷvaṇji Vāsudēvarāya*'s time or from the late *Pallava* period. The pillar to the east of the *Rama* temple is 14 feet high and has a *Noḷamba* inscription.

In the *Rāmēśa* *navaraṅga*, *i. e.*, the second one, there are, in front, figures of *Iḷvaṇji Vāsudēva* (4' high) and his brother *Khaṇḍe-Rāya* (4½' high) who ruled at *Kuruḍumale* for a long time as subordinates of *Ballāla III*. Between these is a figure



of Sūrya and behind a Tamil inscription. There is also a large Nāndi in the navaraṅga. The pillars are composite with a rearing lion in each corner. In the first navaraṅga which is of Nolamba times, the pillars are round and sixteen sided.

The sukhanāsi has a fine figure of Kāmākshī (brought from Kaṭhāri Sāḷuva's temple) with the following attributes—abhaya, padma, dāna. The garbhagriha (10' × 8') contains a large black linga.

In Vāsudēvarāya's navaraṅga to the north is a small cell with an image of Sītā-Pārvatī, three feet high, which, being of poor workmanship, raises a doubt whether it belongs at all to the 13th century. To the right of Vāsudēva Rāya is a Nārāyaṇa image.

The Añjanēśvara and Śatrughnēśvara temples are small and plain structures, also Pallava in form.

### VIRŪPĀKSHAPURA.

This town which was destroyed by Moslem troops under a raider locally called Wālis Mēdis, contains a very large temple of the Dravidian type with three mahādvāras of which the first was a gigantic structure. This is now ruined, the second partly ruined and the third tolerably intact. The second has a great compound wall of stone running round an area measuring about 350' × 250'. The third mahādvāra has a gōpura (about 50' high) of brick work like the Vijayanagar temples. The doorway (12' × 6') is of granite with an inscription of six lines in Kannaḍa (E. C. X Mb. 96). The threshold and stones nearby bear Tamil inscriptions. The temple itself has a copper plate inscription of Śaka 1353 corresponding to A. D. 1431.

The walls of the temple are plain. The pillars are 12' high in the mukhamanṭapa. The floor of the manṭapa is full of votary effigies and names.

The Durgā temple has a figure, about 5 feet high, of Durgā seated on a lion to front, holding khaḍga, chakra, śaṅkha and trisūla. The whole group is made up of one greenish stone.

### KURUḌUMALE.

Kuruḍumale, about 6 miles north-west of Mulbagal, was a local capital in the Hoysala times. It has several interesting antiquities.

**Maha-Ganapati Temple.** Of these, the Mahā-Gaṇapati temple appears to have been built in two instalments. The ruined mahādvāra and prākāra, traces of which are still visible, appear to have been of the Vijayanagar period. The mukhamanṭapa with its twenty-four tall pillars (about 12' high) is also of the Vijayanagar period. An inscription in Grantha characters (E. C. X. Mb. 180) on a greenish stone slab is kept in the manṭapa. There is a large green stone rat (2' high and 3' long) with trappings, etc., in the manṭapa (*vide* Annual report for

1914. p. 21). Formerly it was perhaps in the open and the Vijayanagar people may have constructed a maṇṭapa covering it.

The navaraṅga is a large one (25' × 25'). In it, to the south, is a large figure of Kumâra on a peacock, about 5 feet high in all—a beautiful figure of greenish stone, which was rescued from a ruined temple situated to the south. His twelve hands are thus disposed: abhaya, pâśa, chakra, khaḍga, aṅkuśa, śûla, vajra, kôḍaṇḍa, buckler, (doubtful), gadâ and dâna.

An extra aṅkaṇa forms the sukhanaṣi (10' × 8'). This and the garbhagriha appear to be partly of greenish stone. The doorway is flanked by two fine ornamental pillars. The garbhagriha (20' × 14' and 16' high) is a large one with two pillars in front. These pillars have 16 solid shafts between cubical mouldings with carvings on them. Near the pillar on the north are two figures, one of Vaishṇavi, recently made, and the other of Bhairava, neither of them being important.

The Mahâ-Gaṇapati image is seated on an oval seat, 1½' high, which is raised on an oblong pedestal, 2 feet high. The oval seat and the

#### Colossal Ganesa.

The image is a beautiful, well-proportioned one about 8½ feet high excluding the seat. It holds the usual tusk piece, aṅkuśa, pâśa and apûpa, to the last of which the god is helping himself with his trunk. He wears a snake girdle, his sacred thread, necklaces of 'rudrâksha' and golden 'rudrâkshi'. A snake encircles him like the sacred thread. The girth of the belly is about 12 to 13 feet. Near him, on the west face of the north east pillar, is the relievo image of the builder of the temple.

The finest structure at the place is the Sômêśvara temple. It has a garbhagriha (20' × 10') and a sukhanaṣi (10' × 8') with an ornamental doorway flanked by two octagonal pilasters well carved with beaded work as in the Chennakêśava temple.

#### Somesvara Temple.

The extra aṅkaṇa is also seen here. The navaraṅga (25' × 25') is supported by four pillars with sixteen sided shafts and cubical mouldings. Each face is beautifully carved with finely finished Śaiva and Vaishṇava images and dancing figures. Near the west wall of the navaraṅga are kept a Gaṇapati and a Nagarêśvara liṅga brought from its own temple, now ruined. Against the north wall are now kept the following in order :

- (1) Bhairava with canine teeth, moustaches and flames near head, holding triśûla, ḍamaru, sarpa and kapâla.
- (2) Dakṣiṇâmûrti with chinmudrâ, sarpa, jaṭâ and tâlapatra. Crossing his left leg over the right he is seated on a hill treading on a 'râkshasa'; a 'rishi' is listening.
- (3) A liṅga.

- (4) An ālvâr with hand in chinmudrâ, jaṭâ and no 'yajñôpavita'.
- (5) Chennakêśava (brought from his ruined temple 12 years ago), about
- (6) } five feet high, with the following attributes : abhaya, chakra, śaṅkha.
- (7) } kaṭihasta—and standing between Śrī and Bhû, 4 feet high. The image is possibly Venkaṭêśa.
- (8) Small Hanumân (9").
- (9) Rāmānujâchârya (also brought from the Chennakêśava temple), 1½' high, with the daṇḍa resting on shoulder and hands folded in añjali. He is seated in padmâsana and wears the sacred thread, śikhâ, tulasī-mâlâ and a necklet.
- (10) A smaller Chennakêśava, similar to No. 6 (3' in height).
- (11) A female devotee, 3' high.
- (12) A Nāgarakal.
- (13) A male devotee.

Against the east wall are the following :

- (1) Naṇḍi.
- (2) }
- (3) } Iḷavaṇḍi Vâsudêva Râya and his consorts.
- (4) }
- (5) Naṇḍi.
- (6) } Two male devotees with sacred thread, shown as Jakaṇâchâri and
- (7) } Dakaṇâchâri. The figures are 9" high and are cut out in relief on the wall.

Each one of the figures on the pillars is well executed. The figure of a lion killing an elephant on the south east pillar (bottom, south face) may refer to the Hoysala conquest of the Gaṅgas.

The navaraṅga door is to the south and has in front a porch of 12'×10'. Two pillars of the latter are as beautiful as those of the navaraṅga.

The vimânas of the Sômêśvara and Pârvatī temples are brick structures of the composite Dravidian type midway between the Pallava and Vijayanagar periods. They are of the Chôla form but smaller. The garbhagṛīhas of this period have a wooden beam inserted among the ceiling slabs to let down a chain for a water vessel (dhârâpâtra) for abhishêka.

To the north stands the Kâmâkshī temple of similar design, but plain and without ornamentation. The image is beautiful and five feet high. (Hands : abhaya, padma, padma and dâna).

North of the town are two pillars resembling a tōrana. Near them is pointed out a place where a Vaiśya woman named Śrīamma performed 'sati.' Plenty of Virarâyi haṇas of the ordinary kind are said to be found nearby. On the site of the old

#### Site of Old Town.

town can be picked up coins of the Elephant type with sun and moon on top and chequered reverse. These coins may be of not merely old Mysore but also of late provincial Vijayanagar types. Vira Ballâla III ruled all this country and issued the Vîrarâyi haṇas. (See Annual Report for 1929, page 27).

Near the hill and spread over several square miles are ruined walls showing the great extent of the town. Worked stones are turned up in every excavation : and among these are reported to have been found a 'Buddha' (Pârśvanâtha probably) and numerous other images. The 'Buddha' is now said to be in Kolar or in the Buddha temple at the Kolar Gold Fields. The place is very promising for excavation.

In the pûjâri's house are several copper images of Gaṇapati, the most notable one of which is a small figure of a ten-handed Lakshmi-Gaṇapati with 'Balamuri' trunk (to right), seated on mouse and with a goddess on his lap.

## MULBAGAL.

Mulbagal (correctly—Mûḍala bâgilu or Eastern gate of the highland) was the seat of the Viceroys of the Vijayanagara Empire. It has a number of old monuments. The largest building in the place is the Âñjanêya temple. Its mahâdvâra is a late Vijayanagar structure with a modern (19th century) gôpura, about 55 feet high. The compound is about 250' × 150'. The main temple is now in the form of a 'trikûṭâchala' with three vimânas of the Vijayanagar type. It has a 'garbhagriha' (10' × 10'), a 'sukhanâsi' (10' × 8') and a 'navaraṅga' (28' × 25') with several aṅkaṇas converted into rooms like the 'Śayanamaṇṭapa.' The floor is full of votive reliefs and names which deserve detailed examination.

The main image is a colossal bas-relief, about 10' high, and of no great sculptural importance. In the sukhânâsi are kept the 'utsava' images of the Râma group. The temple has in all ten gods which are worshipped.

The Viṭhala temple also belongs to the Vijayanagar period. The mahâdvâra, about 40' high, the gôpura and prâkâra wall are all in ruins, while the navaraṅga is leaking. The main building, however, is intact. The main god, about 5' high, has two hands—abhaya and śaṅkha—and Śrî and Bhû on the sides. The 'utsava mûrti' is not Viṭhala but Janârdana and has four hands with âbhaya, chakra, śaṅkha and gadâ (?) On a floor slab in the mukhamaṇṭapa is a Kannaḍa inscription.

At the back of the prâkâra wall, with face to west, is the Kṛishṇânanda maṭha with a Vêṇugôpâla image.

The Sômêśvara temple is a very plain temple of granite with a natural lînga, about 1' high, on a low seat, 4" in height. The main temple

**Somesvara Temple.** consisting of the garbhagriha (8' × 8'), the sukhânâsi

(10' × 8') and the goddess' shrine appears to be of the time of Iḷavañji Vāsudêva Râya as is shown by an inscription in Grantha characters on the basement of that portion of the outer wall of the sukhanâsi which is now included in a strong room. The extra añkaṇa, the navaraṅga (excluding its outer walls which are also of Vāsudêvarâya's time) and the rest of the temple are all of the Vijayanagar period. The pillars in the navaraṅga are, as in the Vijayanagar period, square and have carved figures. The image of Dêvi (Kâmakshî) is 3½' high. In the compound lies a beautiful stone image of Kumâra with the peacock's head broken.

The darga is a Hindu temple facing east, converted into a Moslem tomb. In the navaraṅga are two tombs of Hyder Vali and Haji Maccai. The door is evidently of a temple with the usual ornamental work. The old pillars are still seen in the navaraṅga and mukhamanṭapa.

Between the navaraṅga and the mukhamanṭapa there is a pillar of the square Vijayanagar type, which is said to be of glass but is really only of stone. The pillars have been deprived of images except the ornamental floral work and lion.

The south door is also of a temple. The old temple tank is situated on the north (200' × 150').

The mukhamanṭapa is too well carved to be a work of the Vijayanagar period. If it is the latter, the workmanship is surprisingly good. Probably it is of earlier times.

## KOLAR.

The neighbourhood of Kolar has many places of archæological interest. One of the most popular spots is the source of the Antaragaṅge, a stream taking its rise on the Kolar hill. Nearby is the temple of Viśvēśvara, a small Dravidian structure, with its garbhagrihas facing east and opening into a two-pillared navaraṅga. The whole temple is very plain and appears to date from the Pâlegâr days. The liṅga (2' high) in the central garbhagriha and four others kept in the navaraṅga seem to be old ones of the Gaṅga and Chôla days rescued from the ruins of the temples in the neighbourhood. In the right garbhagriha is Gaṇêśa and in the left one, Pârvatî. A small Chaṇḍikêśa image is kept in the navaraṅga as also a small modern looking Naṇḍi. The outside of the temple has a row of bas-relief figures of Śaiva images, some of which have been used for a parapet wall nearby. A new verandah has been constructed in front of the temple. Two rooms meant for Government Officers adjoin the temple on the north. The temple is not of archæological or architectural importance.

The stream itself takes its origin among the rocks to the south of the temple and is led by a drain into a small tank (3' deep) from

**Antaragaṅge.**

which another drain leads it through the mouth of a bull to the large tank (50' × 35') below. Therefrom the water flows down towards Kīlukōṭe. It is a point for consideration whether the dynastic name 'Gaṅga' may not have originated from 'Āntara-Gaṅge.' Above the bull from whose mouth water falls is a 'brindāvana' and on its top a vimāna of brick and mortar of the Pālegār times. In the centre of the lower tank stands a small maṇṭapa with a Gaṇapati in it. A number of votive names like Kabe-Dēvaru, etc., are carved on a rock near it.

Before the water issues out of the bull's mouth, it is made to wash the feet of a standing image (1½' high) of Viṣṇu in the form of Veṅkaṭēśa with the following attributes: padma pointing downwards, chakra, śaṅkha and kaṭihasta.

### Vishnu Image

Vibhūtipura is a ruined old town at the foot of the hill. In it is a very old granite temple of Nīlakaṇṭhēśvara. On the basement of the back of the temple, there are three Tamil inscriptions. The temple has a garbhagṛiha (10' × 8'), a sukhanāsi (7' × 6') and a navaraṅga (22' × 22') with a passage aṅkaṇa (6' × 6'). The garbhagṛiha contains a black stone līṅga (1½' high) on a pedestal (3' high). The navaraṅga has a broken Gaṇēśa image. The garbhagṛiha and the sukhanāsi doorways are somewhat ornamental. In the ceiling of the garbhagṛiha there is only a padma but in that of the sukhanāsi there is a pendent bud in the padma. The navaraṅga has four round bell-shaped pillars. On the lintel of the navaraṅga doorway there is a līṅga with a bull on each side. The doorway is flanked by dvārapālas. The mukhamanṭapa is modern, perhaps of the Pālegār times, and on the side of the front left central pillar is a fragmentary Tamil inscription, probably part of an inscription stone, used as a pillar. The ruined vimāna of the temple is of brick and perhaps of Vijayanagar times.

In the town of Kolar, the most popular place of worship is the temple of Kōlāramma. It has no gōpura. The mahādvāra (12' × 6')

**Kolaramma's Temple.** is finely ornamented with Gaja-Lakshmi in green stone on the lintel. On each jamb is a female attendant, about 4' high, in high relief and creeper work with sculptured figures in the convolutions. Most of these figures are terrible in look and highly vigorous though lacking in finish, being of granite. The square pillars (2' thick) inside the mahādvāra have sculptured figures on each face—twelve on each, mostly in vigorous attitudes. The front figure to our left appears to be that of a Vijayanagar ruler or governor who perhaps got the mahādvāra constructed. The other figures are of dancers, Kāṭi in various forms, Kāṭiṅgamardana, etc. The arches of plaster work on the sides are post-Moslem. The inner doorway of the mahādvāra is also carved. On the jambs are large figures of females each of whom is having a thorn removed from her foot (Mōhini?). While this mahādvāra has no prākāra wall, the second one has a

prākāra with a maṇṭapa of fourteen pillars of which four belong to the sixteen-sided type bearing, like the basement, Tamil inscriptions. The inner-temples and outer walls are covered with inscriptions mostly in Grantha characters with a few in Kannaḍa.

In the garbhagriha there are the stone images (2' high) of the 'Saptamātrikās' with Dakṣiṇāmūrti to the right and Vināyaka to the left. Of these, Chāmuṇḍā faces south and is larger than the others, being 3' high in the posture of sitting and fighting. She has a simple floral 'tōraṇa' with a seat under which lies a demon. In her eight hands she holds: dagger, ḍamaru, sword, thumb and forefinger joined together in dancing pose, (doubtful), buckler, cobra, kapāla. She is dancing after killing the demon and her 'kirīṭa' has death's head in the centre with a cobra and the moon on the sides, while flames are darting forth upward. A 'Śrīyaṇtra' has been installed before her.

In the middle aṅkaṇa stands the image of Kapāla-Bhairavī, five feet high, with her face to the wall. She is naked with a dagger in the right hand and a 'kapāla' or bowl in the left and has kaṭihasta. This deity is said to cure scorpion stings.

In the southern cell which has four pillars, are stucco colossi of the 'Saptamātrikās' and the 'utsavamūrti' of Kōlāramma. It is not known whether the former have come down to us from the Pallava days when stucco images were popular. In the northern navaraṅga are a large image (3' high) of Chaṇḍikēśvara and a small one said to be that of a Chōḷa (Raja-Raja?). The former has triśūla, ḍamaru, sarpa and kapāla, wears 'rudrākṣhamālā', is naked and has Gaṅgā and death's head in 'kirīṭa' with flames darting forth.

To the left of the original temple is an extension of the Chōḷa times. The original temple may be earlier than the Chōḷa period as seen by the stone parapet work outside. The Chōḷa figure (1' high) is really that of a Śrīvaiṣṇava with 'chakra' and śaṅkha branded on the upper arms and wearing the three-line 'vaḍagalai' caste mark on the forehead.

In the outer compound of the Kōlāramma temple, at the back, are kept three slabs of which one has a Kannaḍa inscription of ten lines and the other two are memorial stones of two persons who offered themselves to the goddess with their own hands. To the south of the inner mahādvara, there is a large slab (7' x 5') containing a battle scene. On the right (of us) is arrayed a large army of horsemen and footmen with a leader seated on an elephant and holding a javelin. A queen overlooks the battle from a maṇṭapa along with her maids. On the left is another army of footmen with a large horse from which the hero of the battle, a figure 2½' high, has dismounted and with a curved sword in one hand and an oblong shield in another is fighting the man on the elephant. The hero is a king as seen by the umbrella and the two chāmaras held near the horse. Above him

is a small figure riding on a stag and moving towards the queen. Evidently the hero is fighting for his queen who has been attacked by the enemy while travelling with her kit. It must be a viragal. The bottom ( $1\frac{1}{2}$ ') is worn out so that no inscription is now visible.

The Sômêśvara temple is large in dimensions. Its kalyāṇamaṇṭapa, which is of green stone, has around the 'Bhuvanêśvari', the eight Dikpālas on the beams and dancing figures above. The composite pillars are exquisitely carved. The maṇṭapa appears to belong either to the days of the Ballāḥas or to the time to which the kalyāṇamaṇṭapa of Nandi belongs. Vēṇugôpāla on the south-east pillar has four hands holding in the lower two a flute, in the upper right chakra and in the upper left śankha. The vimāna of the main temple is of comparatively later times, possibly of the Vijayanagar period. The main līṅga is large and of the Chôla type. The other images in the temple are of Kumāra, Vīrabhadra and Gaṇêśa. The mukhamaṇṭapa is 15' high and Dravidian in style.

The granite mahādvara (14' × 8') of the Sômêśvara temple is finely carved with a pendent lotus in the central ceiling. The work appears to be of the Vijayanagar period. To its north is a large tank (100' × 100') called 'gajā guṇḍla' with fine stone steps on all sides.

Near the old reading room building is kept a granite statue (3' high) of a seated Tīrthaṅkara in 'yôga' posture and padmāsana. A beautiful Buddha image which was formerly in the District Office compound is now reported to be worshipped in a temple in Kolar Gold Fields. (See notes on Kuruḍumale, page 17 above.)

The chief Moslem building of Kolar town is the Makbara, which contains the graves of numerous relations of Hyder Ali. The neighbourhood was a Hindu town later on converted into a Moslem graveyard. There is a 'maṭha' called 'Châyam-mana maṭha' and a few maṇṭapas. The latter have been used as graves. The posts of the Makbara, 34 nearly, are held by hereditary servants of whom some are Hindus including the clerk. Every evening 27 poor Moslems are fed according to a register. Travellers too are fed. The Makbara celebrates three 'urses' for: (1) Hyder's father, (2) first step-mother and (3) his own mother.

The persons buried in the Makbara are twelve in all (See sketch plan Plate V. 1).

1. Khoolsin Bibi—Hyder's first wife.
2. Muhammad Bhalool—Step-brother of Hyder.
3. Nawab Fatheh Ali Khān Sâhib—Father of Hyder.
4. Sultan Shah Saidani Bibi—First step-mother of Hyder.
5. Muhammad Ali Sâhib—Step-brother of Hyder.
6. Muhammad Vali Sâhib—do



7. Sakina Bibi *alias* Khāja Bibi—Grandmother of Hyder.
8. Mohammad Ali Khān Sāhib—Grandfather of Hyder.
9. Chand Bibi—Second step-mother of Hyder.
10. Muhammad Ali Sāhib—Step-brother of Hyder.
11. Muhammad Shahbaz Ali Khān Sāhib—Own brother of Hyder.
12. Razia Begum—Own mother of Hyder.

In the compound there are two buildings: the Darga which faces north and the Mosque. Only Hyder's father has a dome in the ceiling over his tomb with a low tower above. The building is like a stone maṇṭapa only and of no architectural importance. The walls are of raw brick and one yard thick. To the north is a large tank (150' × 120'). Outside and inside the compound are numerous Moslem graves and Hindu pillars bearing bulls, etc.

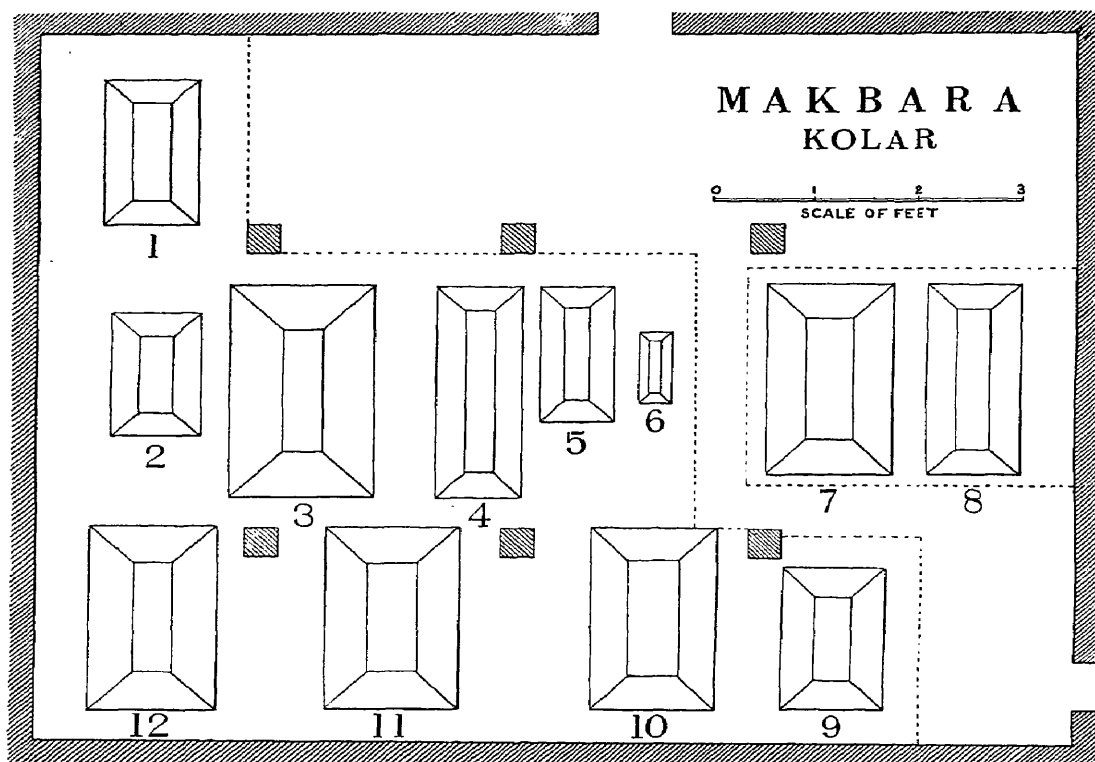
Nāga-kunṭe is a large pond (200' × 100') with a partly submerged maṇṭapa in the middle and the temples of Venkatarāmaṇa and Naṇḍuṇḍēśvara to its north.

#### GARUDANAHALLI.

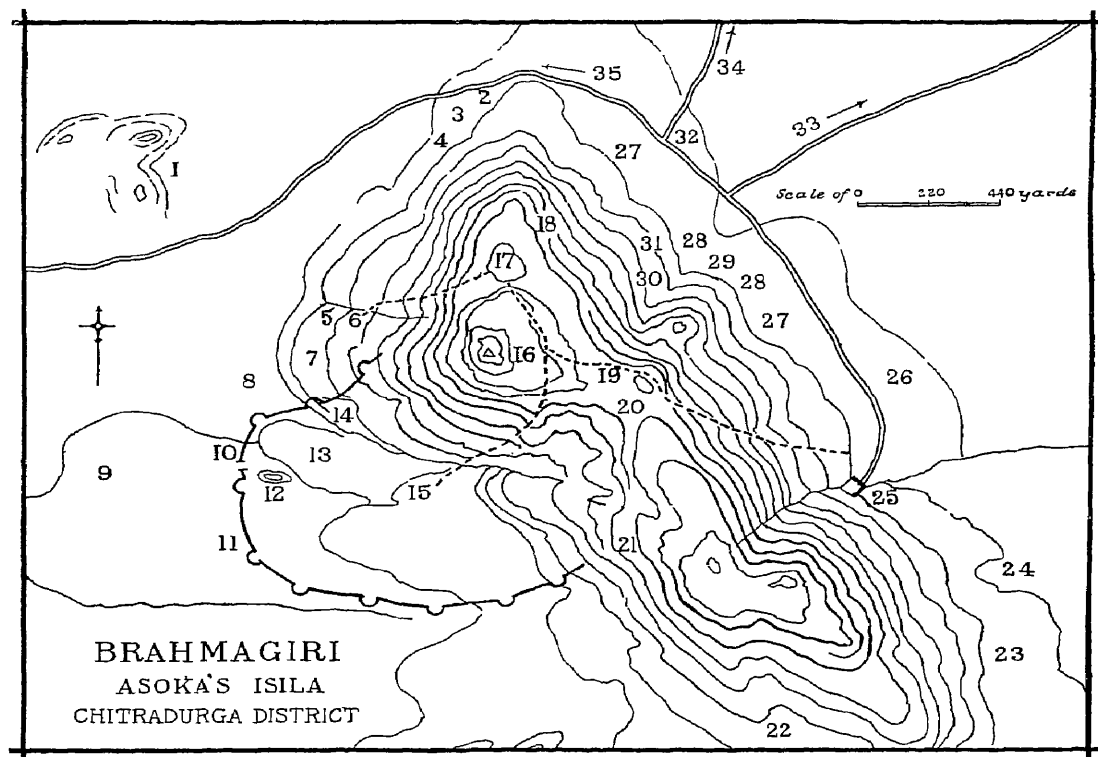
Garudanahalli is a village two miles north of Narasapur (a place in Malur Taluk) nine miles from Kolar. To the south of Garudanahalli is a low range of gneiss granite hills extending to the Kolar hill range. To the north of the Kendatti hill is a wide pasture ground overgrown with bushes. Here, spread over an area of nearly half a square mile, are about a hundred cromlechs. Nearly half of them are said to have been opened mostly by Mr. Cooke of the Kolar Gold Fields in 1914. He photographed the excavations and sent the pottery to European museums.

The typical cromlechs have a ring of about thirty large rough stones all around with a head stone, a slab of eight or ten feet high, three feet wide and one foot thick. The diameter of the ring is about 20 feet and each stone is of about two or three cubic feet. In the middle of the ring, almost on a level with the ground, is a large slab (about 15' × 15' × 1½' generally). Below this slab is a chamber of slabs (8' × 5' × 5') the corners being cemented with mortar sometimes. There is a bottom slab, below which fine sand is found. The east slab has invariably an artificial hole, about 1½' in diameter, with a round slab fitting into it and covering it. Inside the chamber are found fired and wheel-turned earthen pots of various sizes and shapes (4' to 2' high). Some of these are like the ones in the Bangalore Museum, with three legs. Some are rough on the outside and thick-walled, while others, especially the black or bicoloured ones, are glazed and thin-walled. The broken pieces of a blade, perhaps of iron, and a brass (?) ring were also found. Some pots contained ashes. No coins or bracelets were discovered. The place appears to be a prehistoric necropolis and is one of great promise to the excavator.





1. (p. 21).



2. (p. 23).

## CHITALDRUG DISTRICT.

## BRAHMAGIRI.

(KEY TO PLATE V, 2.)

1. Siddāpur inscription of Aśoka.
2. Brahmagiri inscription of Aśoka.
3. Cromlechs and cists.
4. Biḷe guṇḍu (Gāre guṇḍu).
5. Akkataṅgiyara guḍi.
6. Rocky pathway.
7. Mound of Durgā temple.
8. Vīragals.
9. Pēṭe area of Hāneya.
10. Vīraballāḷa's inscription.
11. Old fort wall.—Jāli kaṭṭe.
12. Paḡaḍesālu guḍḍa.
13. Mound of small temple.
14. Jain temple.
15. Pathway among rocks.
16. Mahal.
17. Water in cave.
18. Foundations of palace.
19. Lakshmī temple.
20. Hulikuṇṭe.
21. Bōrekuṇṭe.
22. Mounds of small stones.
23. Valley with neoliths.
24. Perennial spring (Pallakki Chilume).
25. Village Roppa.
26. Cromlechs, dolmens, and kistveans (Mauryara-mane).
27. Old town site.
28. Pits dug for bones formerly.
29. Uḍuvalagoṇḍi.
30. Underground spring and cave.
31. Mound with potsherds.
32. Brick foundations near the road.
33. Way to Hanumāpūr.
34. Way to Jatiṅga Ramēśa hill.
35. Way to Siddapur and high road.

The neighbourhood of Siddapur in the Molakalmuru Taluk is already well known to archæologists owing to the occurrence of three minor rock edicts of Aśoka (See Plate V-2). The best preserved of these records is close to Brahmagiri or the Bharmagiri hill which we first explored. There are three ways leading up this hill. The first is from Roppa, on the south-east, the second from near the Jain temple at Hāneya, and the third from near the Akkataṅgi temple on the south-west. The last is a dangerous rocky pathway leading up the hill to the Mahal, but it is the shortest.

### **Brahmagiri.**

The Mahal is the best building for many miles around. In the last century, an Ayya or Liṅgāyat recluse got it built up for his residence, most of the materials except stone being brought up from below. It is a two-storied building of stone, bricks and mortar with a fine front. It has a small quadrangle inside (20' × 20') from which doors open to three chambers finely plastered and with good flooring. The east chamber has an attached room with a stone safe in a wall. The upper floor has also three rooms and some glass doors and painted walls. The building commands fine views from all sides. To the south is the citadel hill with the old cementless fort wall, three of whose round bastions are visible. The latter have no cannon platforms but have musket holes and possibly belong to the 16th or 17th century. There is also an old temple of the Chālukyan type. To the east is a wide plain overlooking part of the Bellary District, while to the north is the Bellary range with the Jatiṅga Rāmeśa hill and the Chikka Hagari river in the foreground. To the west is also a hill range and we overlook Nāgasamudra, Gourasamudra and Siddāpur. On the south is the Molakalmuru range of hills. Half way down the hill on the east there is a tank with lotus creepers, containing good water. To the west of the Mahal is a pool of dirty water and behind it a kitchen has been built. To the north-east of the Mahal among the rocks there is a cave with a long natural trough containing cool fresh water for drinking.

The walls of the quadrangle have stucco figures among which are two couples (perhaps the donors of the building and their wives) and two Vaishṇava dvārapālas. The bulls at the corners of the building show that the building was built for a Śaiva Ayya somewhere about 1850 A.D. as seen from the hooks for the chandelier.

Crossing a ravine, we come to the fort where we have the stone foundations of an important building, perhaps a palace, built on a terrace bounded by roughly worked stone beams. Potsherds are lying about and it can be seen that the building faced eastward. Passing through a breach in the fortwall by the side of

### **Foundations of Palace.**

an Âñjanêya temple and two pools of water, we come to the Trisankêśvara temple, a plainish 13th or 14th century structure of the Châlukyan style.

**Fortifications and Buildings.** This building is typical of a prevalent local type and has a garbhagriha (8' × 8'), a sukhanâsi (6' × 6') and a navaraṅga (20' × 20'). The **Trisankesvara Temple.** garbhagriha contains a lînga (6') and a pedestal of black stone (10'), placed under a shallow lotus Bhuvanêśvari. The garbhagriha doorway has Śaiva dvârapâlas on the jambs. Above these are pilasters, the northern one having rounded mouldings. The lintel has projections and drops common to the Châlukyan and Hoysala work. All the ceilings of the temple are similar. The sukhanâsi has a Nândi of the 14th century type. The sukhanâsi doorway has a Gaja-Lakshmi lintel supported by jambs with rhomboid floral ornamentation, all in granite. All round the door, except below, is a perforated screen with square holes and below a kalaśa is carved on each jamb.

Beyond the pillar on the sides are niches now containing a Gaṇêśa and a Kêśava, evidently brought here from some other temple.

The open navaraṅga has nine aṅkaṇas with sixteen pillars and shallow padma ceilings with a large circular stone usually called Chandraśila (about 6' in diameter) in the raised floor of the central square. The pillars have sixteen-sided fluted shafts with square mouldings at the bottom and in the middle, and round ones near the top. They are of granite and appear to belong to the 14th or 13th century. A stone railing, 2½' high, runs round the navaraṅga.

In the navaraṅga are now kept also a granite Gaṇêśa, a granite viragal with four panels and an illegible modern Kannaḍa inscription on soap-stone (Ep. Car. XII Ml. 20) of Iruṅḡola's son (13th century).

The temple has above it only a pyramidal 'vimâna' with seven projecting dentil cornices and a square-bottomed 'śikhara' with no kalaśa above, (Plate V 4). The stones of the vimâna are uncarved. The navaraṅga parapet has cornices as in the Hoysala platforms.

Above the sukhanâsi is a raised top looking like a projection of the vimâna as on the Arsikere temple.

Passing through another breach in the fort we pass by a rock on which a Pâlegâr on horseback is going in procession with fifteen swordsmen. A 'Bêgâr' (messenger casteman) is drumming on the opposite boulder by the side of a large stone platform, perhaps a gateway or the basement of a building, beyond which are the 'nîrinakuṇṭe' (in which there is a well with perennial water supply) and a rock. On the latter is a partly carved recent relief figure of Siddappa-dêvaru and a stone beam on which a man is stabbing himself.

Vindhya mountains. In European prehistory, the latest date assigned to similar cultures is some centuries earlier than 4000 B.C. A detailed illustrated note on these trial excavations will appear in a subsequent report. Further work on the site is expected to throw much light on the development of South Indian culture in the unknown past.

### SIDDÂPUR.

At the commencement of the Siddâpaur tank bund is a relief image on a rock with two long Vijayanagar inscriptions in Kannaḍa above it. Lower down there is a small temple of Râmachandrêśvara with a garbhagṛiha and a porch of one aṅkaṇa, both of them having a padma ceiling. The Gaja-Lakshmî lintel is supported by jambs on which kalaśas are placed. The temple is probably of the 14th century.

#### Ramachandresvara Temple.

On the north side of the rock on which the temple stands is a Noḷamba inscription<sup>1</sup> in large old Kannaḍa characters. Further to the north there is a boulder poised upon another and on its west face is a modern Kannaḍa inscription recording a grant to Saṇṇa-Hanumanta-Rāya of the village. Further to the north, a boulder has another inscription.<sup>2</sup> Near it are carved figures of Gaṇêśa, Liṅga and Basava, and a man and his wife (donors) prostrating before Gaṇêśa.

### JATINGA RAMESA.

About two miles directly to the north of Siddâpur is situated the large hill of Jaṭiṅga Râmêśa (Plate VII-1). A comparatively fine flight of steps leads us past a Gaṇêśa temple of probably the Noḷamba period and two unimportant small shrines to the Aśôkan inscription on the hill. The Jaṭiṅga Râmêśa temple is built beyond the latter on the western height. (Plate VII-2.)

#### Jatinga Ramesa Hill.

In the central part of the hill on the topmost peak there is a small temple of Râmêśa. We can reach it only by clambering up the rocks from the direction of Saṇṇa Jaṭiṅga Râmêśa and finally by climbing a tree and reaching the topmost rock.

#### Hire Jatinga Ramesa.

The pathway is very dangerous and difficult. On the top is a small temple, about 9' square and 6' high, made up of a wodden maṇṭapa, not more than two hundred years old, and of the rudely repaired ruined walls of a well constructed structure of brick jointed by mortar. The doorway in the north wall is closed by stone chips. Inside there is a white liṅga, small in size (4" diameter) and quite round on top. The bricks used here measure 12"×9"×2½".

About 15' to the north of the temple, on the same rock, there is a circular trigonometrical survey mark inscribed and near it, a square hole evidently intended

<sup>1</sup> E. P. Carn. XII, Molakalmuru 10.

<sup>2</sup> Ibid, MI. 11.

About a hundred feet lower down on the way to Hulikunte is a huge rock, called 'Êlûrapade' under which is a low cave, 2 to 3 feet high, and about 200' x 50' in area. Under the rock the people of seven villages are said to have been accidentally crushed long ago.

#### **Elurapade.**

Further down near Hulikunte are two old ruined temples the larger one of which is said to be of Bhâgya-Lakshmi. It is very similar to the Triśaṅkêśvara temple but now has neither the vimâna nor the perforated screens. Its navaraṅga is protected by a recently added stone wall all around. Several nâgarkals are half buried by silt in the navaraṅga but no images exist now. The pillars are similar to those in the Triśaṅkêśvara temple. The temple faces east and to its north is a small one-aṅkaṇa temple, with no image, called the Virabhadra temple. In front of it are three Śaiva vîragals of the usual type.

#### **Hulikunte.**

On the face of some sloping rocks we descend to Brahmagiri (or Roppa), a small village of about 100 houses of Nâyaks and Gollas. To its south on a large stray boulder called Gauri guṇḍu there is a Nâgari inscription of three lines dated śaka 1121<sup>1</sup>. Below it is an outline engraving of a hero holding high an umbrella in his left hand and a circular thing in his right.

Trial excavations of the mounds close to the Bramhagiri Rock Edict of Aśôka, have revealed the existence of at least four different inhabited layers, one below the other, belonging to various epochs of time: the topmost layer consists of the stone walls of Hâneya, a fortified Châlukyan town of c. 1100 A.D.; the second contains the ruins of the Aśôkan town of Isila of c. 250 B.C; below it, in the third layer, are the vestiges of a prehistoric Iron age town which must be many centuries older than the earliest known landmarks of South Indian History; and, lastly, the fourth and lowest layer contains the oldest remains.

#### **Trial Excavations.**

These last come from a stone age settlement of the late microlithic period, yielding numerous pygmy implements of chert, chalcedony and other varieties of stones, among which can be identified a tanged crystal arrow-head, finely retouched knife-blades, scrapers and small well-ground flat celts, triangular in shape. These are associated with shell and bone beads and coarse rough darkware pottery made up of clay, freely mixed with mica. The potsherds are varied showing marks of sunburning and firing, handmaking and turning on the wheel.

That the South Indians had a knowledge of copper and iron even at this remote epoch, is known from the occurrence of a copper fishing hook and iron slag pieces. The condition of culture appears to be much earlier than that found in the excavated levels in the Indus valley and is probably akin to the pygmy flint culture of the

<sup>1</sup> Ep. Carn. XII, Molakalmuru 23.



for receiving a lamp post. Between the temple and the absent post is a boat-like hollow caused by the stone masons and pointed out as the place where Jaṭāyu was cremated.

From the top we can get a beautiful view of the surrounding country on all sides and especially of the white building of Sanna Jaṭiṅga Rāmēśvara.

About 20 feet lower down and 30 feet to the north, stand other maṇṭapas of stone facing north with no ornamentation and having walls made of large slabs placed one upon another without cement. Nearby is a cave under a large overhanging rock which has been converted into a shrine, perhaps in the Vijayanagar period, by raising up a wall of bricks ( $12'' \times 8''$  or  $9'' \times 2\frac{1}{2}''$ ) facing east, between which and the rock a covering roof is made. A doorway has also been added and on top is a gōpura. The walls and rock flooring are covered with a thick ( $2\frac{1}{2}''$ ) coating of chunām. (It is a likely place for an Aśōkan inscription.) In the shrine are now a liṅga, a broken Veṅkaṭēśa image ( $1\frac{3}{4}'$ ) and a Nāga stone. On the rock there is a Nolamba-Pallava inscription.

On the lower hill a fine flight of stone steps, partly of the Pālegār times and partly of the Vijayanagar period, leads to a large plain mahādvāra

#### The Temple Area.

which is of about the time of Dēvarāya of Vijayanagar.

The brick top and the stucco figures are now in a ruined condition. On either side is a liṅga shrine with a bull. Immediately inside this mahādvāra is a smaller one with a shrine on each side for Gaṇapati (south) and Chāmuṇḍā (north). The latter is a soap-stone standing figure. The small mahādvāra has shortish pillars with eight and sixteen-sided shafts and cubical and circular mouldings similar to those at the Hiḍimbēśvara temple in Chitaldurg and the Triśaṅkēśvara temple in Brahmagiri. The four shrines have low granite doorways with Gaja-Lakshmīlintels, floral jambs and rounded pilasters ( $4'-5'' \times 2'-3''$ ) and the bricks are  $14'' \times 9'' \times 2.75''$ . Gaṇapati and Chāmuṇḍā are both somewhat damaged. The latter is a finely proportioned standing image, three feet high, spearing a Rākshasa seated on a buffalo. Behind her is a small lion. Her hands hold: spear, chakra, śaṅkha and demon's hair. The images and tōraṇa are of one stone.

The lamp pillar (Plate VII-2) which tapers to a height of about 40' has a sixteen-sided shaft with fifteen quadruple double-bodied lion steps. It belongs perhaps to the Pālegār period.

The Pāmpāpati shrine has a small liṅga in a step-pyramidical vimāna and a Gaja-Lakshmī doorway of granite.

The Virabhadra shrine has a sanctum and an anti-chamber with a projection of the gōpura over the sukhāṇṣi. The image,  $4'-6''$  in height, is a well proportioned plain figure of the early Vijayanagar period, wearing 'kirita' and 'rudrākshamālā' and holding sword, arrow, bow and oblong shield, while on the back is the quiver and round the head a 'tōraṇa'. The sukhāṇṣi doorway has Gaja-Lakshmī. To its south

is a natural cave (25' x 20') called 'Kumāra Rāmana Garaḍi mane' in which that hero is said to have taken gymnastic exercises.

At the end of the maṇṭapa there is a small liṅga shrine of Jambukêśvara built of bricks of various sizes (12" x 6" x 2.75"). The Saptamâtrikâ shrine has a broken panel of the Seven Mothers.

The Janârdana shrine has a later Vijayanagar image, 1'--3", with four hands: abhaya, discus, lotus and gadâ.

The Châmuṇḍâ shrine has a potstone image, 1.75", similar to the one near the doorway.

The Rishi shrine has pillars and lintel of the early Vijayanagar period.

Behind the Châmuṇḍâ shrine are two cave shrines of Chandramuḷîśvara and Mahâbalêśvara. Near the latter on a rock known as Nagarpade-Guṇḍu several Pallava inscriptions have been inscribed. Of these Ep. Carn. III, Ml. 27 gives 982 A.D. as the date of the oldest stone temple in the place.

The Arkêśvara shrine has a Gaja-Lakshmî doorway and the liṅga is two feet high. It is eight-sided at the bottom, round in the upper part and flattish at the top.

Chandrikêśvara is a small liṅga, 4' high, and has over it a pyramidical brick structure in imitation of stone śikharas similar to that of Triśaṅkêśvara in Brahmagiri.

Tapôliṅga has also a Gaja-Lakshmî doorway and no śikhara.

The Bhairava shrine has been repaired and a large maṇṭapa added to the old structure of one aṅkaṇa. The image, which is of the early Vijayanagar period is 4' high and in high relief, holding a dagger and kapâla (both damaged). Snakes are dancing below, and one of them is swallowing a rat. The group is not very fine.

Opposite to the main temple is situated the shrine of Sûrya. It has a very plain Gaja-Lakshmî doorway of the early Vijayanagar period and contains a fine image of Sûrya with two hands. The height of the image with the pedestal is about 4½' and the material used is dark stone. The god holds a lotus in each hand and the ornamentation is not elaborate as on the Hoysala images. The tôraṇa is also of dark stone and quite plain, though arched. At its bottom is a small Chhaya with bow and arrow. On the pedestal Aruṇa drives the seven horses.

The main temple which, according to Ep. Carn. XI Molakalmuru inscription No. 27, was very probably built in 962 A.D. has a garbhagriha, a navaraṅga and a sukhanâsi. The garbhagriha has a natural liṅga, 8" high, on a stone pedestal. The garbhagriha doorway has a Gaja-Lakshmî on the lintel. The sukhanâsi has a very ordinary padma ceiling which is supported by pillars, perhaps of the Nolamba period. The sukhanâsi doorway has pilasters and other ornamental work, all hidden by a thick coating of chunâm. The navaraṅga which appears to have been repaired some years ago seems to have had three doors of which the north one has now been closed. The pillars are of three kinds, eight-sided with cubical mouldings,

star-shaped and round. A fine example of the last type is partly seen in the south wall. It is possible that the navaraṅga was re-built in the Vijayanagar days, part of the old materials being used. There are a broken image of Bhairava in a corner and a Naṇḍi facing the liṅga. The central ceiling has a padma in the centre.

Sitammna-dṇe is a natural pond on the north-west. Near it are two pairs of feet said to have been those of Śīta who stayed here during Ravana's fight with Jaṭāyu on the eastern hill. Close to these feet is an elephant in a small shrine and it is said that the rock emits strange sounds when the ear is placed on it. There is a viragal near the pond.

To the north of the temple a steep descent of roughly cut steps on the face of the rocks takes us to a cave with a pool called Êkânta-Tīrtha. Here Rāma is said to have stayed when he reached the hills searching for Śītā. If great eagles like Jaṭāyu did at any prehistoric time live on the hill, this cave was one the likeliest places for their habitation.

On the eastern hill there is said to be a cavity in the rocks which is pointed out as the place where Jaṭāyu kicked Rāvana.

The outer faces of the temple, sukhanāsi and garbhagriha have pilasters, double and single. Below the line of pilasters is a moulded basement part of which is buried now. A ruined rampart wall surrounds the temple area.

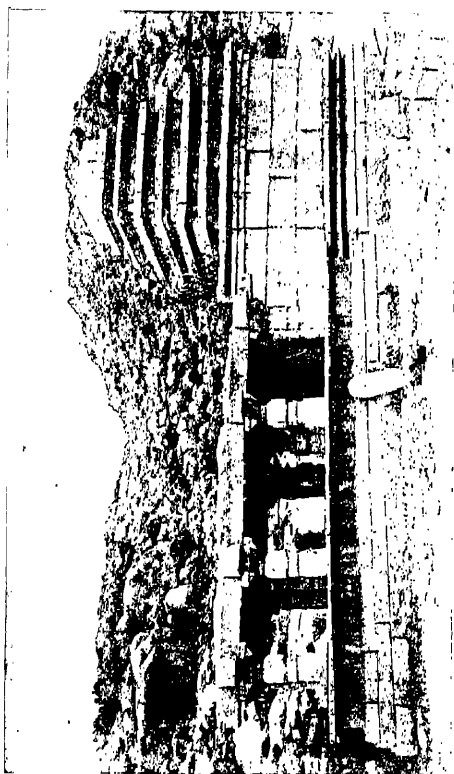
Though there is an inscription of Aśoka on the hill, no Maurya structures are found in the neighbourhood, but potsherds of the Nolamba and Vijayanagar times abound all over.

At the foot of the hill there is a Gaṇapati temple with a liṅga and a two-handed Gaṇeśa of potstone. The bricks are  $12'' \times 8'' \times 2\frac{3}{4}''$ .

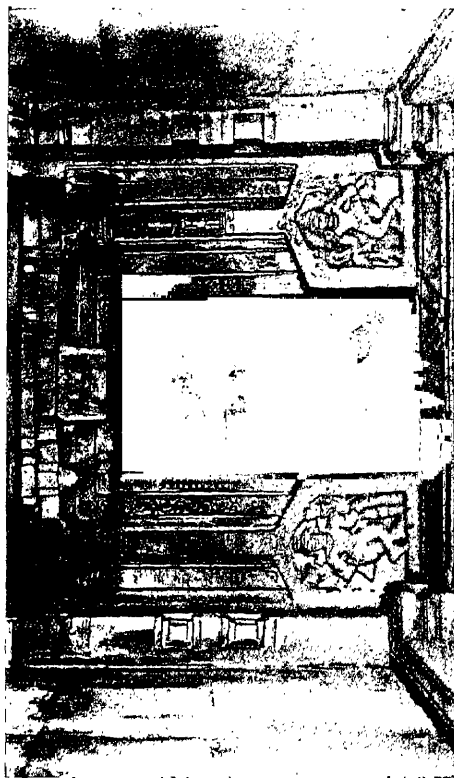
### HÂNEYA.

The fields to the west of the Brahmagiri hill are called 'Pêṭṭ-hoḷa' or 'town fields.' Near the hill slopes are the twin temples of two

**Akkatangi Temples.** sisters called the Akkataṅgiyara guḍi. The better sculptured of the two is said to have been transferred in Pûr-naiya's days to Chikerahalli, six miles away to the south-west, and made into a Rāma temple. The other is still standing. It has a garbhagriha, an open sukhanāsi, and an open pillared navaraṅga (Plate VI-1). The garbhagriha has no image but has a padma in the ceiling and a horizontal projection in the middle of the walls. The garbhagriha doorway is a fine granite specimen of Nolamba work (Plate VI-2). The lintel stone has Gaja-Lakshmi and two drops. The jambs have floriate creepers, sixteen-sided ornamental pilasters, rows of gryphons like man-headed and elephant-headed lions, etc., and leaf ornamentation. The dvārapālas are Śaiva. The open sukhanāsi has a padma ceiling. The square navaraṅga which is open on all sides, except the south, is bounded by a stone bench, three feet high, on which ornamental



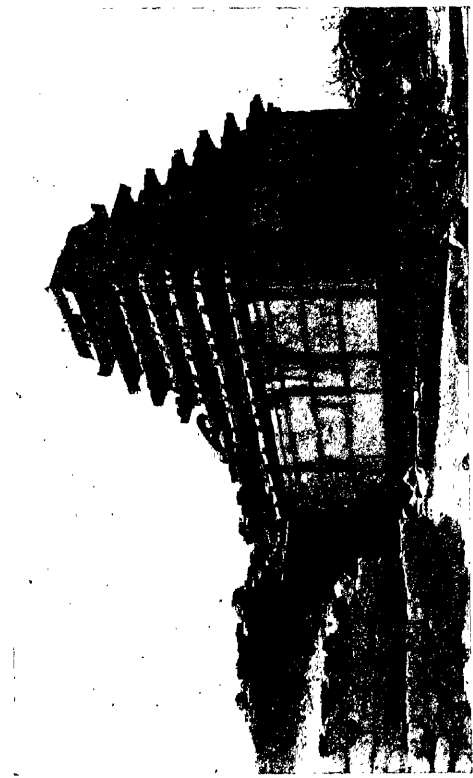
1. AKKATANGI TEMPLE, HANEYA—NORTH-WEST VIEW (p. 30).



2. AKKATANGI TEMPLE, HANEYA—INNER DOORWAY (p. 30).



3. OLD FORTWALL, HANEYA (p. 32).



4. TRISANKESVARA TEMPLE, BRAHMAGIRI—SOUTH-WEST VIEW (p. 25).



granite pillars, five feet high, support the roofs. Projecting stone eaves were present formerly but they have now disappeared. The vimāna is typical and of stone with seven tiers rising pyramidically. The four chief pillars have sixteen fluted shafts and octagonal, cubical and round mouldings. The navaraṅga ceiling has a shallow granite Bhuvanēśvari with a Chandraśila below it. The neighbouring temple had a fine śikhara as seen by the turrets lying about.

Going southward we pass through fields strewn with brickbats and potsherds.

### **Jain Temple.**

There is a well with good water, near which lies a Janār-dana image of soapstone, two feet high. Further on we see the rocks from which beams and slabs were quarried.

Beyond the spur of the hill, there is a Jain temple facing south on a high terrace and having a garbhagṛiha, an open sukhānāsi, a navaraṅga and an open small porch. The vimāna is now covered with plaster and post-Moslem ornamentations of the 18th century. Inside it there is a Chālukyan stone vimāna of granite with seven pyramidical tiers as in the Trisāṅkēśvara temple. A projection covers the sukhānāsi, but the navaraṅga has over it a modern parapet wall. The garbhagṛiha has the image of a seated Tirthāṅkara with a broken head. The image is three feet high. The sukhānāsi and navaraṅga doorways have nothing remarkable except the two kalāśas, and the image of Jina on the lintel. Plaster work covers the doorway of the navaraṅga. The pillars of the latter are larger and plain ones of granite with octagonal mouldings. The granite pillars of the small porch in front of the temple have octagonal and round shafts with cubical and rounded mouldings. The stone 'jagali' or bench has rounded parapet walls. To the south of the temple, is a low mound, probably the site of a ruined temple.

To the south west of the Akkataṅgiyara-guḍi near the viragals there is a mound, 6' high and 50' in diameter, strewn about with rough and

### **Pagadesalu Gudda.**

worked stones. On its east lies a broken headless soapstone image (original 4') of seated Durgā holding 'ruṇḍamālā.'

A slab with a pair of feet lies in front. Nearby are seven viragals of granite looking very fresh. Perhaps they were set up by Vīra-Ballāla II after the capture of Hāneya. To the south of these is a rocky hillock, 'Pagade-sālu-guḍḍa,' with a rude granite temple, consisting of a garbhagṛiha and a sukhānāsi, in each āṅkaṇa of which are marks on the floor said to be the 'pagade-hāsu' or dice board of the Akkataṅgis or sisters who used to mount the hill and have a game of dice. But the look of the marks gives a very different impression. The garbhagṛiha marks appear to show a standing human figure with head to the north. Near its right hand is a mark looking very much like the Brāhmī letter "A" The marks in the sukhānāsi are different and look like a liṅga with yônī, a crescent with a star in the middle, etc. To its east, however, are some marks resembling 'pagade-sālu' or a dice board.

To the west are the ruins of an old fortwall of rough large stones (Plate VI-3).

On the way to the Siddâpur inscription, behind Kâḍu-Siddhana maṭha, near a fig-tree, is a Kannaḍa inscription of six lines with a relievo Nandi nearby. It seems to be of the Vijayanagar period.

## RÂMADURGA.

Râmadurga is situated on a low hill about 150 feet high south of Nâyakana-haṭṭi, in the Cheḷḷakere taluk and has a fort (Plate VII-3)

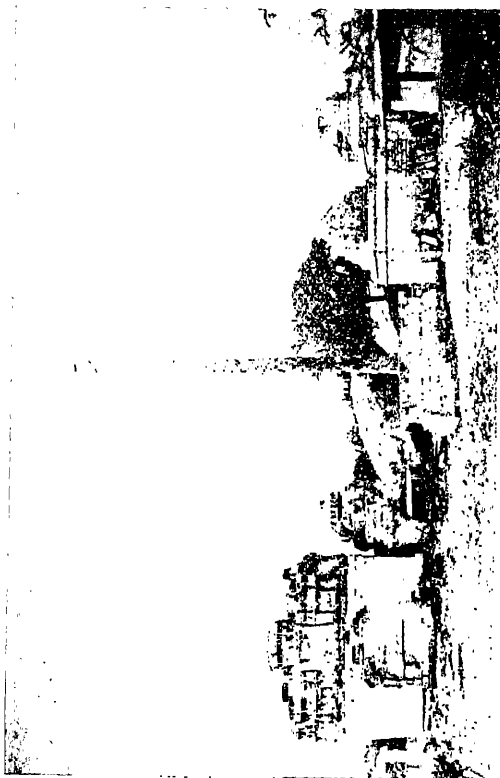
**Fortifications.** nearly square in shape, each of its sides being about 200 yards long. Obanâyak of Râmadurga village stated that the durga was said to have been built in the Pâlegâr days for Râmêśvara lînga. The original gate appears to have been on the east. Here a flight of about 10 steps leads to a breach where stood the old entrance. Thirty feet higher up there is an inner fortress (200' × 200'). The fortwalls (about 15' high) are built of rough uncemented stones with parapets formed of smaller stones. At the top of the hill, *i.e.*, in the centre of the upper fort, there are foundations of stones representing former buildings, perhaps forming the chief's quarters. To their west there are several rock-cut ponds 40' × 40' × 20' two of which even now contain rain water. The fortresses are provided with round bastions at the corners but there are also square bastions, one or two of them having slab made openings (2' × 2') which appear to be only outlets for water. No evidence of cannon platforms or musket holes was found. The walls are 10 feet thick. On the west between the two fort walls the rock slopes down. Here there appears to have been a shallow cave which gave the suggestion for a regular cave temple. (Plate VII-4.)

At first the face of the rock was cut by the architects until a vertical wall (25' × 12') was made. Then out of the darkish stone a

**Cave Temple.** regular hall was carved with eight pilasters and four free pillars, all of the Dravidian style, with mango fruit capitals and images carved on the lower mouldings. The pillars are 8' high and above them is a rock ceiling about 3' thick. On the pillar mouldings are Purushamṛiga, Varâhâvatâra, Narasimha, Kannaṇappa Nayanâr and lions seated on Râkshasâs. The ceilings are specially interesting as they are in imitation of the Hoysala work to some extent. The front outer ceiling has a fine padma with a central pendant and hole for the bell. Above the padma are parrots. The whole group is set in a square which is itself set in another, while the panels on both of them are carved all over with four Vidyâdharas, two Gaṇḍabhêruṇḍas and a yâli-headed bird, *i.e.*, Śarabha. Among the figures on the beams are Râma and Sîtâ seated, with Lakshmaṇa standing; Śiva seated; Śiva and Pârvatî with Kumâra by their side; Mahishâsuramardini; Nandi; and stories from the Śaiva purâṇas. Many designs have been drawn



1. JATINGA RAMESA HILL—VIEW FROM BRAHMAGIRI (p. 27).



2. JATINGA RAMESA TEMPLE—RUINS AND LAMP PILLAR (p. 27).



3. RAMADURGA—FORTIFICATIONS (p. 32).



4. RAMADURGA—CAVE TEMPLE (p. 32).





in red ochre, but the work appears to have been stopped before completion. The drawings and half-worked reliefs show very strong Virāṣaiva influence of the middle of the 18th century A.D. The inner navaraṅga ceiling has a shallow Bhuvanēśvari with a large padma and pendant. The roof is supported by highly ornate projections of beams and on the large beams there are the eight Dikpālas. The navaraṅga maṭṭapa is 30' × 20'. The garbhagṛiha doorway is a well-worked piece (5' × 2½') with the jambs and lintel ornamented with rows of creepers, flowers and lions supported by niches containing dvārapālas. The central panel of the lintel is unworked. The pilasters supporting the jambs have kalaśas and double-lion faces. The sanctum, the ceiling of which is unfinished, has a blackstone liṅga on a seat (2½' high) which appears to have been brought from outside. Behind it are three arched niches, the central one having a relief liṅga engraved under a seven-hooded cobra. The group is inset in a projecting 'tōraṇa' on which are chowri bearers and dvārapālas. The Basava before the cave is fine (4') and well ornamented in imitation of Hoysala work. The temple is one of the best pieces of work of the Nāyaks like the Karivarti temple at Chitaldrug and possibly belongs to the middle of the 18th century. The temple is unique, as none other of the kind is known in the Mysore State.

## HASSAN DISTRICT.

### HALEBID.

Halebid is famous as one of the most important places of archæological interest in the Mysore State. Its temples were briefly noted by Fergusson and other writers on Indian architecture and a brief note was published by Mr. R. Narasimhachar in the Annual Report of this department for the year 1911.

A detailed study of the ancient site and its temples has now been made and it is proposed to take a large number of drawings and photographs. The materials available are so numerous and of such high quality that the publication of a separate monograph on Halebid is under contemplation.

In the following notes an attempt is made to give an idea of the archæological value of the place, though for want of space detailed studies of many aspects have had to be omitted.

A rough sketch map of the place has now been published for the use of intending visitors. (See Plate VIII.)

In studying the temples, the fact has always been kept in mind that most of these structures have histories of their own, their parts having been often constructed by different generations and sometimes by different dynasties. All available information has been used for analysing the structural parts according to age and style.

### Hoysalesvara Temple.

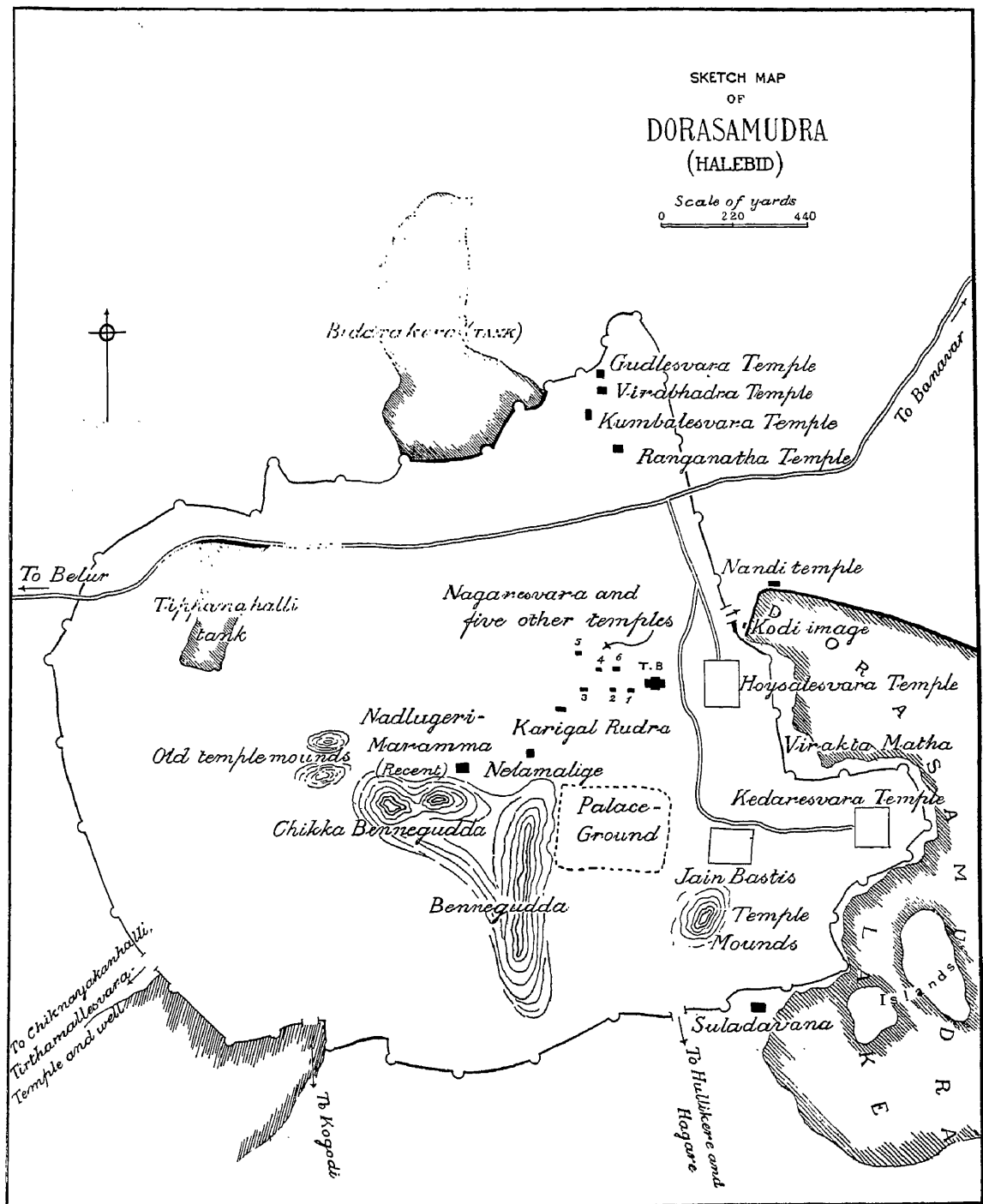
About 18 miles to west-south-west of Banavar Railway Station and 9 miles by road east-north-east of Belur is situated the small village of Halebid in and around which are the ruins of the great city of Dōrasamudra which was for three centuries the capital of the Hoysala Empire. The largest monument of the place, perhaps the greatest ever constructed in that ancient city, is the temple of Hoysalēśvara which stands intact to-day. It is a veritable museum of sculpture containing thousands of carved figures, large and small, which reveal to us the conditions of art and life in the Hoysala Empire. (Plates I and XII.)

It is a large temple built entirely of greyish soap-stone which yields softly to the chisel and gets hardened with exposure to the atmosphere. The temple is raised on a high platform which, as usual, follows, more or less faithfully, the main contour of the temple and is nearly 15' wide. The temple has two large cells containing the Hoysalēśvara and Śāntalēśvara lingas, respectively. (See plan on Plate X.) Both of them have star-shaped outer walls and appear to have had similarly shaped large towers which have now disappeared. To the south, west and north of each garbhagriha on the inside, are large niches corresponding to which there are on the outside tall two-storeyed towered niches. Each cell has a sukhanāsi and a large indented square shaped navaraṅga, the two navaraṅgas being connected by a corridor. The back wall of the navaraṅga is thick and heavy and has two indented square shaped projections at each corner. The corridor has a tower-like projection at the back of its centre and a slightly larger one in front. Four doorways lead from the platform into the navaraṅga—two from the east, one from the north and one from the south. Towered niches flank each flight of steps both of the platform and of the basement. Outside the building and opposite to each shrine on the east is a maṇṭapa containing a large stone bull. Behind the south bull and to the east is a shrine for the sun god, Sūrya, which faces west.

The temple is the largest existing building of the Hoysala style, but its hugeness is easily forgotten owing to the fact that it is elaborately sculptured. On its outer walls especially, almost every square foot of space and, in many places, every inch is covered with sculptures of gods, animals, men and ornamental designs. The elaborateness of their ornamentation may be compared to jewellery more than to known architectural buildings. (See frontispiece to the Annual Report for 1929.) The sculptures are also of a high class and possess beauty of ideas and art. The technical skill displayed is of a very high order and the sculptor has revelled in the field available for the exhibition of his talents.

But at the same time though the sculpture of the Hoysalēśvara temple is marvellous, it is never obtrusive. Though each individual figure is a work of art,





sculpture is definitely used by the designer as a subordinate element embellishing the beauty of the structure's architectural design. A view from the distance, especially on the west, would bring conviction on this point. (See Plate I, frontispiece.) The temple with its intricately broken contour and harmonised sculpture and architecture must have, when its high towers stood in their position, produced the impression of majesty and beauty worthy of the greatest monument of the imperial capital.

The temple appears to have had, if not a compound wall, at least a gateway on the south. This ran between the Gaṇeśa image and the Hoysala group as can be seen from their basements.

It was usual for the Hoysala rulers to inscribe on the navaraṅga walls or on a slab set up to the south-east of a temple, an inscription recording the erection of the structure. Since no such record has yet been found, it may be surmised that the

**History.** concerned inscription has been lost. But at Ghaṭṭadahalli, about three miles east of Halebid, near the Kallêśvara temple lies a slab, about  $7\frac{1}{2}$ ' high, which is inscribed with a record mentioning the construction of a temple for Viṣṇuvardhana Hoysalêśvara and the grant of some lands for its support.<sup>1</sup> The place of construction is mentioned to be definitely Dvârasamudra and the person who built it was Kêtamalla, an officer of the king. Though the date on which the temple was constructed is not mentioned, the record states that the grant of lands was made in śaka 1043 or A.D. 1121. This definitely establishes that the Hoysalêśvara temple was constructed in or just before the year mentioned.

A close study of the structural details of the temple shows that this original structure consisted of two temples each of which was planned very much like the Kêśava temple at Belur, the dimensions also being nearly the same. Each garbhagriha was star-shaped, the back walls of the navaraṅga straight and meeting the side walls at right angles; and the navaraṅga halls with the sukhanâsis were indented square in shape. Possibly the only doorways were those which guarded the garbhagrihas. The eastern half of the building above the basement and railings was supported by pillars, between which there were no screens. The whole building was thus well illuminated by day light and the design was simple, yet beautiful.

But changes began to be made very soon after. The large brick towers perhaps caused a heavy stress on the outer walls of the garbhagriha. To counteract this side-thrust and to give a better protection to the inner niches of the garbhagriha buttresses had to be given. On the south, west and north of each garbhagriha there stood originally, in all probability, small niches which were now superseded, large two-storeyed towered niches being put up in their places. These sometimes covered

<sup>1</sup> Ep. Carn. V, Belur 147, lines 81-ff.

the original wall sculptures of the temple, though their basements were carved along with the corresponding friezes of the temple. It may be concluded that these niches were put up after the large wall images had been carved and before the friezes were completed. The projections which have also towerlike tops have led Fergusson to think (see his wood-cut restoration of the temple<sup>1</sup>) that smaller towers stood over these portions of the roof. This is unusual in Hoysala temples. The projection at the back of the corridor also appears to have been there before the large images were carved out.

There is more definite evidence that considerable changes were made in the temple a generation after it was built, since an unpublished inscription on the lintel of the southern doorway mentions that the sculptor Kâlidâsi made the lintel for Kâdârôja, the master architect of Narasimha I. Another inscription on a basement cornice to the east of the Sûrya temple mentions that the Eastern doorway, that is the south doorway on the east, was made by Dêmôja. Since Narasimha came to the throne in 1141 A.D., more than 20 years after the temple was constructed, it appears that the four doorways and the series of perforated screens were all put up in Narasimha's reign, probably very soon after his accession. A similar surmise would also probably apply to the corresponding parts of the Belur temple.

Since there is considerable difference in the design of these new doorways and the sukhanâsi doorways on the one side and the garbhagriha doorways on the other, there is good reason to think that the sukhanâsi doorways, too, were added in the reign of Narasimha.

About this time or later appear to have been built the central towerlike projection on the east, the Surya shrine and possibly the original bull maṇṭapas. That these latter have undergone considerable change in subsequent times is proved by the fact that stray Hoysala vîragals and other sculptures have been used for their ceilings and on the platform of the north bull maṇṭapa appear sculptured friezes which evidently belonged to some other temple.

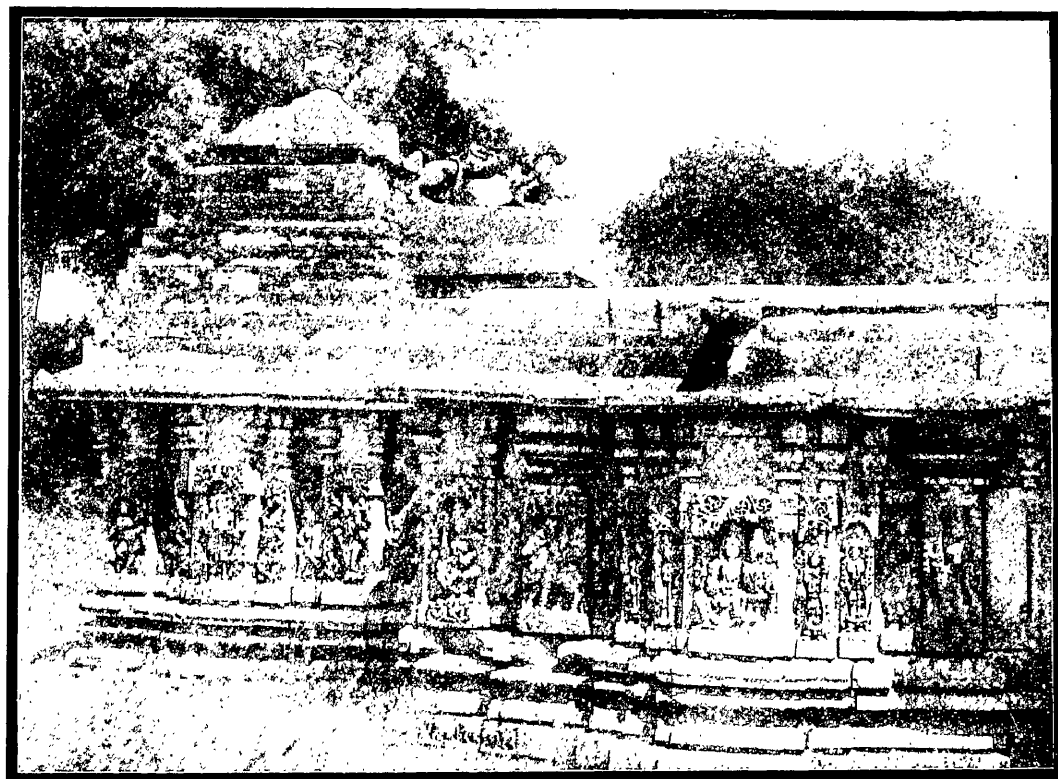
The Hoysaḷêśvara temple has now been studied in detail under the following heads :—

I. Platform and lower niches.	XI. Basement eaves below railing.
II. Elephant frieze.	XII. Turrets and Lions.
III. Lion frieze.	XIII. Railing with sculptured panels.
IV. Creeper scroll.	XIV. Pierced windows.
V. Horsemen frieze.	XV. Central bracket images.
VI. Creeper scroll.	XVI. East middle projection.
VII. Mythological frieze.	XVII. Additional garbhagriha niches.
VIII. Makara frieze.	XVIII. Base of larger images.
IX. Hamsa (swan) frieze.	XIX. Tôraṇas over larger images.
X. Small figures below tôraṇas in front.	XX. Larger images behind the temple.

<sup>1</sup> Fergusson : History of Indian and Eastern Architecture, Vol. I. p. 445, fig. 262.



1. PARSVANATHA BASTI, BASTIHALLI, HALEBID—SIDE VIEW OF MUKHAMANTAPA (p. 55).



2. VIRABHADRA TEMPLE, HALEBID—SOUTH VIEW (p. 59).





XXI. Upper panels of back walls.	XXX. Sukhanâsi doorways.
XXII. Eaves.	XXXI. South sukhânâsi, garbhagriha and Liṅga.
XXIII. Roof and towers.	XXXII. North sukhânâsi, garbhagriha and Liṅga.
XXIV. Platform niches.	XXXIII. South Nāṇḍi maṇḍapa.
XXV. Four outer doors.	XXXIV. North Nāṇḍi maṇḍapa.
XXVI. Navaraṅga.	XXXV. Surrounding structures.
XXVII. Navaraṅga niches.	
XXVIII. Pillars.	
XXIX. Ceilings.	

Since the information collected under each of these headings would form a section and the 35 sections, when put together, would form a volume, only two of the headings are dealt with here, namely, No. VII, mythological frieze and No. XXV, the outer doorways.

#### VII—MYTHOLOGICAL FRIEZE.

This is the most interesting frieze in the whole temple. It is on a band about nine inches in breadth running quite round the temple except where the other garbhagriha niches have been added at the back. It contains various episodes from the Rāmāyaṇa, the Mahābhārata, the Bhāgavata, and the Śaiva and Vaiṣṇava Purāṇas, sculptured relief in a series of panels running along the frieze. But it is puzzling to note that there is not always the continuity of the story: sometimes there is, at other times there is not; and it is difficult to understand why the sculptors were allowed to mix up the stories and the episodes. Though the carvings are mostly in miniature owing to the height being not more than about nine inches, yet the work is executed with a fine imagination and artistic sense. These friezes are characteristic of the Hoysala temples and a comparative study ought to be made of them with similar friezes occurring in the Java temples belonging to the 11th century A.D. It is possible that the Hoysalas got the idea from the Javanese or, more probably, both got it from a common source. Only three scenes from this frieze are now illustrated in this report. A large number of photographs are, however, being taken for publication in a separate monograph.

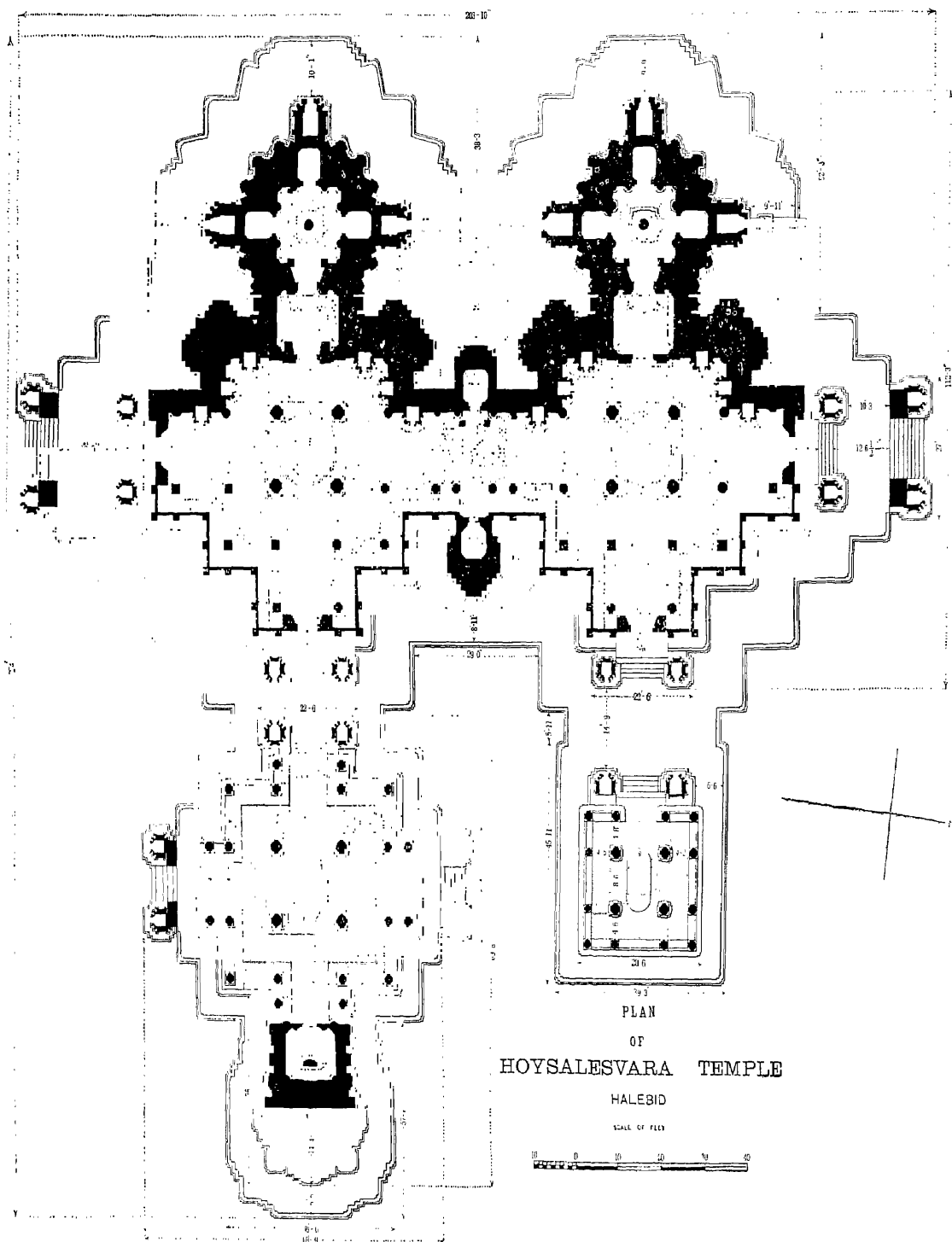
While some of the panels are independent of the others, sometimes several of them have to be grouped to form one subject. To facilitate reference, the exterior of the temple has been divided into 76 sections and the number of each section is indicated in **brackets** (See Plate XI). Where the episode runs over a number of panels the length of the frieze is mentioned roughly in feet. The series, as described here, commences just to the east of the north doorway and runs clockwise around the temple.

*North-east.*

1. (a) Five feet long—The durbar of some officer without umbrella. He has only two hands. Perhaps Kētamayya, the builder of the temple, sits in

durbar with officers seated and attendants standing. On one side is a man dancing with accompaniments consisting of a singer with cymbals, two flute players and two drummers.

1. (b) Bhairava with attendants and goblin musicians.
2. (a) Bhairavi with attendants.
2. (b) (Six ft.) Kshirasâgara-mathana,—the gods (to the left) and the demons (to the right) churn the milky ocean with the Maṇḍara mountain as the rod and the long-bodied cobra, Vāsuki, as the rope. Viṣṇu as the tortoise supports the Maṇḍara and a demon who is too near the poisonous mouth of the snake has fallen down. The piece is well executed but most of the figures have lost their heads. This story is found again on another panel around the smaller Nāṇḍi shrine.
- 2 and 3. Nine feet long—Four groups consisting of dancers and musicians with accompaniments. Two men and two women dance; their dress is interesting. The dancing men wear on each leg five or seven sets of anklets, perhaps hollow. The instruments used are cymbals, flutes and two varieties of drums.
3. Śukrāchārya faces a pot of toddy (*sura*) near which are a cobra and an ant-hill below three toddy palms called popularly kadamba-vṛiksha. A parrot drinks from the pot and another ṛishi is taking the drink as an offering to Bhairava and Bhairavi who stand behind with attendants. The story of how Śukra consumed Kacha when drunk and forbade the use of intoxicants is well-known in the purāṇic story of Kacha and Dêvayāni.
3. Lady seated under canopy with attendants and body-guards, perhaps Lakshmi.
4. Nine feet long—Durbar of Umāmahêśvara—Umāmahêśvara (Śiva with Umā on the left thigh) is seated in state with Nāṇḍi, Gaṇêśa, mouse, attendants, haṁsa and three-faced Brahma to his right and Kumāra on peacock, attendants, dancers and musicians, Garuḍa and Viṣṇu to the left. To the right of Brahma are the eight Dikpālas or guardians of the directions arriving on their vehicles with their consorts and attendants—Indra on the elephant, Agni on the ram, Yama on the buffalo, Niruti on the demon, Varuṇa on the makara, Vāyu on the antelope, Kubêra on the horse and Îśāna on the bull.
5. Nine feet long—The story of Bali.
  - (a) Bali, the demon emperor (his fangs are seen) sits in durbar with ministers, attendants and soldiers.
  - (b) Vāmana, the dwarf Brāhmin student begs for a gift.



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- (c) The gift is made with pouring of water while Śukrāchārya, Bali's preceptor, protests.
- (d) Śukra walks out, but is appeased by Garuḍa.
- (e) Vāmana as Trivikrama with four hands measures the three worlds in three paces, while the assembly stand with joined hands.
- 6. (a) Five feet long—Indra in the Pushpaka vimāna (palanquin) with female carriers and attendants and male body-guards.
- 6. (b) Vīrabhadra with fangs and a third eye, in durbar.
- 6. (c) Śiva seated in state.
- (d) Durbar of some deity with a lady and drummers dancing to the right and ministers and attendants to the left; (Unfinished; identification doubtful).

#### NORTH-EAST DOOR.

*East.*

- 7. (a) Male and female dancers with accompaniments.
- (b) Bhairava with dancers and attendants.
- 8. (a) Bhairavī.
- (b) Five feet—A lady and Śiva dancing with accompaniments.
- 8. (c) **9, 10 and 11**—Umāmahēśvara in durbar. Near corner of 9 and 10 with Nāndi to his left, Śaṇmukha, Viṣṇu, Yakshas and goblins dancing (one dwarf is drumming on his belly) with attendants and musicians, Bhairava and Bhairavī and the last 6 of the 8 Dikpālakas. To his right are Gaṇēśa, Brahma, ladies, dancers, musicians and accompaniments, Bhairava, dancers, Umāmahēśvara again, and Śaiva door-keepers. To further right—horsemen, Indra on the elephant and soldiers are proceeding to Kailāsa.
- (b) Dancers and musicians.
- 12. (a) Men dancing with accompaniments.
- (b) Bhairava and Bhairavī with goblin musicians and attendants.
- 13, 14, 15, 16 and 17**—Bhāgavata: The story of Kṛishṇa beginning from **17** and running on to **13**. The figures are described in order from left to right.
- 18. (a) Vāsudēva in prison with the guardsman asleep while standing.
- 17. (a) Vāsudēva carries baby Kṛishṇa who is protected by Ādiśēsha across the Yamunā and hands him over to Gopīdēvī with whom is Balarāma.
- (b) Kṛishṇa slays Pūtānī, Bakāśura and Śakaṭāśura, destroys the twin-trees, loots butter and milk pails, plays on his flute, with the cowherds and cowherdresses singing (mouth opened) and even cobras dancing.
- 16. He is worshipped and lifts up the Gôvardhana hill, while he appears to his friends in the divine form as Srī Kṛishṇa with the four arms holding

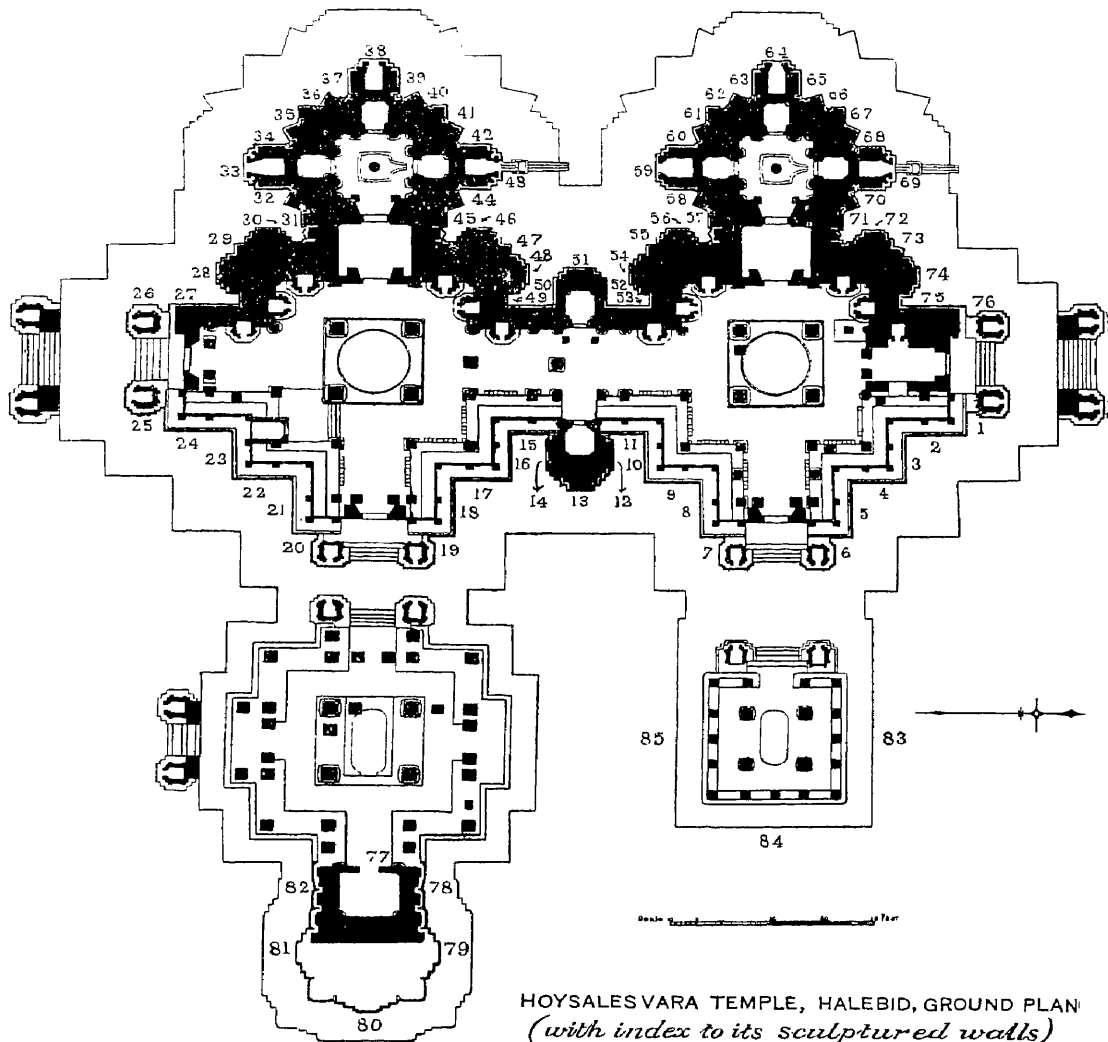
padma, śaṅkha, chakra and gadā. Indra begs pardon. Kṛishṇa slays a demon and Dhēnukāsura.

15. He is taken in a chariot with Balarâma across the Yamunâ by Akrûra; and he is met near Madhura by the dwarf hunchbacked woman whom he cures. He breaks a bow at a festival, slays Kamsa's elephant and with Balarâma's help overcomes Mushtika and Châṇûra in a hand to hand fight. This last scene is shown with a circle around it as in modern caricatures, perhaps to indicate that the combatants were revolving round each other.
14. (a) Dancers and musicians celebrating Kṛishṇa's victory.  
(b) Kṛishṇa as Pradyumna holding gadâ, chakra, padma and śaṅkha and, supported by Indra on his elephant, fights Narakâsura and his demons and slays them; the victory is celebrated with dance and music.
13. (a) Unworked.  
(b) Pârijâta-harâṇa: Kṛishṇa and Satyabhâmâ carried by Garuḍa, fight Indra and Îśâna (i.e., all the Dikpâlas) and win the Pârijâta tree and flowers. The accoutrements of the elephant are interesting. Indra sits on the elephant's neck while behind him is a platform (with dhvaja) from which two bowmen are shooting.
13. (c) Dancers with accompaniments.
18. (b) Broken or partly worked only.  
(c) Two kings at dice: Yudhishthira and Śakuni.  
(d) Partly worked: a battle.
19. (a) From the right—a battle. Kan. letter ँ, perhaps the initial of Mâba. or Mâbala, the sculptor.  
(b) Kîchaka molests Draupadî who appeals to Bhîma. The latter dresses himself like a lady and meets Kîchaka.  
(c) Dancers.

#### SOUTH-EAST DOOR.

##### *South-east.*

Here the Mahâbharata war commences and runs on to face 28 across the south door but only vigorous battle scenes (of a length of about 5 or 6 feet) from the Bhîshma parva to the Śalya parva appear to be shown. Other scenes are shown here and there at the back of the temple. Even in these four parvas, there are mostly carved chariots, each with a hero archer shooting arrows from it the horses being driven by a charioteer. He has soldiers fighting around him while between the chariots in the middle of the group is usually one soldier slaying another. The chariots consist of wooden platforms on four wheels, with or without spokes, and have the hero's banner and emblem on a pillar behind him. Since most of these







dhvajas are damaged and there is little variation in the faces of the combatants or in the events, it is not possible to identify definitely single episodes. The parvas, however, can be differentiated.

**22, 21, 20.** From right to left—Bhishma parva.

**22.** (a) Duryôdhana's durbar—the aged Bhishma (bearded) is anointed as generalissimo of the Kauravas.

**22 and 21.** Bhishma and Arjuna meet in combat on several occasions (actually eight groups).

**20.** Dancers celebrate Arjuna's victory.

**24 and 23.** Drôṇa parva—Drôṇa (with beard) and Arjuna fight (five groups). Some panels are unworked.

**25.** (a) Dancers celebrate Arjuna's victory over Drôṇa.

(b) Vishṇu standing (partly worked).

#### SOUTH DOOR.

##### *South-west.*

**27 and 26.** Karna with his Pakshidhvaja and Arjuna with his Kapidhvaja meet thrice and fight—Each group is like the other and there is nothing to show where the battle started or where it ended. Arjuna's chariot has springs. The work is generally fine.

**27.** (b) Śalya and Arjuna fight and behind Śalya is the Kaurava army marching forth—here and in one or two other places Arjuna has no 'yajñôpavīta', making the identity doubtful.

**28.** (a) Dancers celebrate the victory of the Pāṇḍavas. The Mahābhārata story stops here.

**28.** (b) The myth of Mōhini: Mōhini at toilet, Mōhini's naked dance with Bhasmāsura admiring, Mōhini with flute, Mōhini and parrot with Dakṣiṇāmūrti and monkey, Mōhini dancing (two postures, with hand over head).

**28.** (c) Umāmahēśvara in durbar with Bhairava and goblins and dancers.

**29.** (a) Tāṇḍavēśvara with Bhairava, Vishṇu and attendants.

**29.** (b) Arjuna proceeds to the forest, meets the sages (sculptor Balāṇa), sees their ladies (who wear leaves) pound wild rice, and performs penance on the Indrakīla hill in the company of other sages, standing on one leg. A boar dashes towards him and Arjuna fights Śiva who is dressed as a hunter and is followed by Pārvatī as a huntress. (Plate XIII, 1.)

**30.** Aranya-parva: Saindhava episode. A bearded figure appears on the scene and is probably Saindhava. Saindhava abducts Draupadī whom he tries to slay but is prevented by another man, perhaps Bhīma. Bhīma and Draupadī embrace each other. Chitrasēna and his

Gandharvas march forth to the battle. The scene reminds us of the Bacchanalians marching in Gandhara art. (See V. A. Smith, History of Fine Art in India and Ceylon, P. 123).

31. (a) Arjuna sallies forth and Chitrasêna surrenders and stands on his chariot with folded hands.
31. (b) 7 feet—Bhagadatta on his elephant attacks Bhîma while Kṛishṇa in his divine four-handed form protects Arjuna from the tusk of the divine boar. Bhîma fights the elephant and slays it.
- 32, 33 and 34. These belong to the south additional niche of the south shrine which cuts off the continuity of the original frieze.
32. Tâṇḍavêśvara dancing with Gaṇêśa, musicians and attendants. In a corner is a half worked Trivikrama.
33. Similar to No. 32. Tâṇḍavêśvara, Gaṇêśa, Môhinî, Bhairava, goblins, etc.
34. Vishṇu as Vâmana in sukhâsana (śaṅkha, chakra, gadâ and padma) with consorts, Garuḍa and attendants.

Main wall :

35. (a) Dancers and musicians.

(b) Śiva and Pârvatî in Girijâkalyâṇa (marriage of Pârvatî).

Himâlâya gives away in marriage by *dhâra* his daughter to Śiva. Umâmahêśvara in durbar with Vishṇu to the left and Brahma with consorts to the right. To further right, lady dances with musicians.

(c) Tâṇḍavêśvara.

36. (a) Shaṇmukha, who has six faces and the Mayûra-dhvaja, is followed by the eight Dikpâlakas and fights the demon Târakâsura or Sura Padmâsura, whose chariot is drawn by lions. An elephant tramples on a man. Kan. letter ॐ (= ॐ ॐ ॐ ?).

36. (b) Tâṇḍavêśvara with group of attendants.

36. (c) Pârijâtaharaṇa—same as before.

36. (d) Three-faced Brahma on the swan.

West additional niche of south shrine:

37. (a) Śiva, Gaṇêśa, Kumâra and others dancing.

(b) Yôgânarasimha.

38. Umâmahêśvara, dvârapâlas, Mahishâsuramardini, Bhairava and musicians.

39. Bhairava with dancing attendants, Môhinî, etc. Môhinî dances with an upper cloth over her head while next to her is a lady pouring water (or wine?) into the mouth of a seated child (or dancer?).

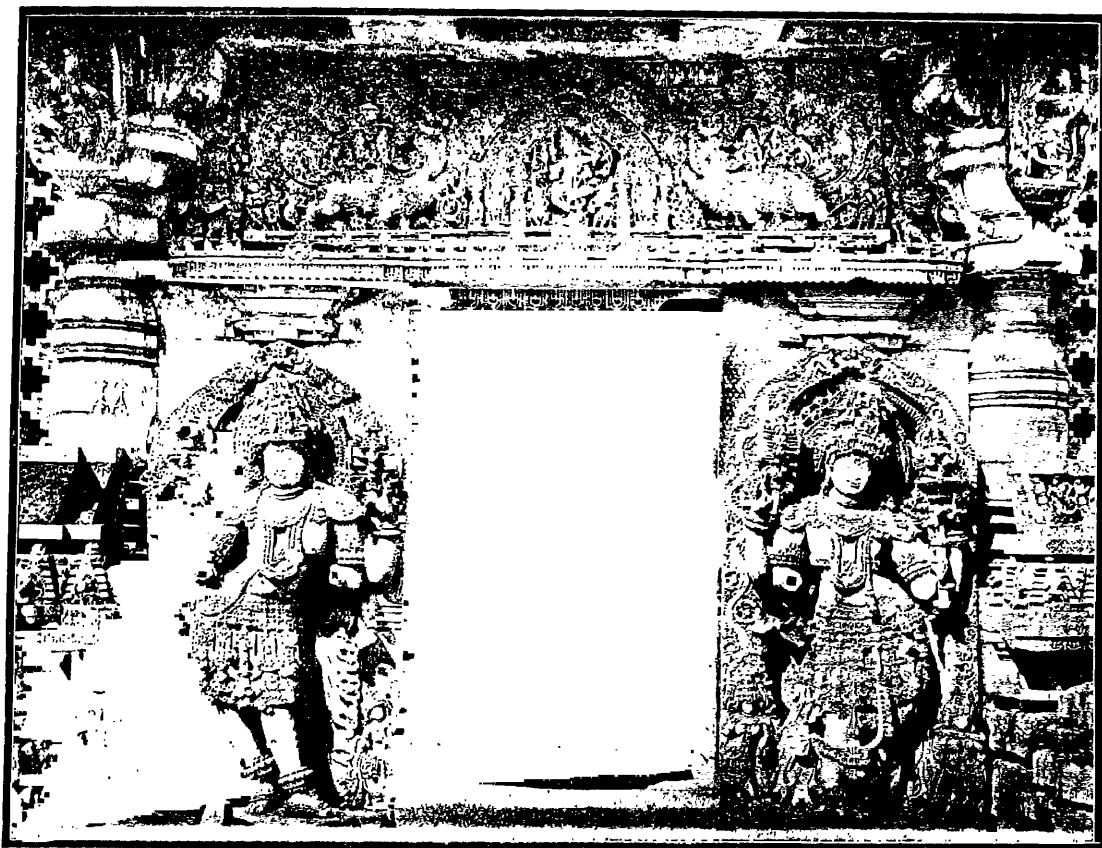
West.—

Main wall :—

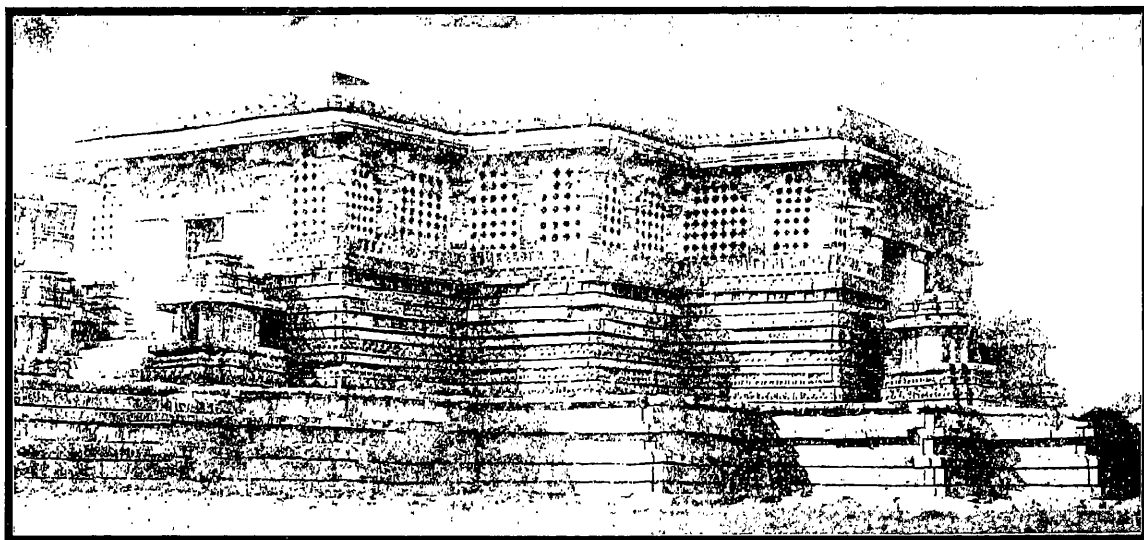
40. (a) Anantaśayana—Padmanâbha, with the dêvas in reverential attitude.

(b) Prahlâda episode (from the Bhâgavata). Hiranyakaśipu in durbar.

HOYSALESVARA TEMPLE, HALEBID.



1. SOUTH-EAST DOORWAY (p. 48).



2. VIEW FROM NORTH-EAST (p. 34).

*Mysore Archaeological Survey.]*



- (c) Prahlâda and executioners.
- (d) Prahlâda among cobras.
- (e) Prahlâda between the elephants. (Plate No. XIII-3.)
- 41. (a) Mrityudêvî (skeleton body) with 16 hands springs out of fire and slays the demons.
- (b) Prahlâda meets his father.
- (c) Left to right—Narasimha appears in a pillar, battles with Hiranyakaśipu and slays him as Ugra-Narasimha, while Prahlâda stands with joined hands.
- (d) Mōhinî (Bhairavî) and Bhairava.
- (e) Rāmāyaṇa: Battle between Rāma and Rāvaṇa. Between them Hanumân fights the demons whom he seizes in the coils of his tail. Rāma's chariot is drawn by horses, while Rāvaṇa's is drawn by donkeys whose long ears are unmistakable. Sculptor: Tānaguṇḍāra Haridāsi.

North additional niche of south shrine :—

- 42. Indra seated with attendants and elephant below.
- 43. Brahma, Sarasvatî, dancers, etc.
- 44. Dancers and musicians and Dharaṇivarâha.
- 45. (a) Ten feet long—Mahâbhârata—Battle between Karna and Arjuna; the sculptures are in very good condition and the dhvajās can be well identified. Bhîma slays Duśśāsana whose intestines he draws out while Draupadî dresses her hair with them. (Plate XIII-2.)
- (b) Karna and Arjuna in battle.
- (c) Umâmahêśvara with Gaṇapati, etc., and dancers.
- (d) Man and woman kissing.
- 46. (a) Mōhinî dancing, admiring ear-ring in mirror, etc.
- (b) A battle. Sculptor—Rêvôja.
- (c) Mōhinî and Dakṣiṇāmûrti; Gandharva and Kinnarî kissing.
- (d) A hero in a vimâna.
- (e) Fight between elephant riders and foresters.
- (f) The story of a human sacrifice among hunters: Husband and wife.
- (g) Father and mother take a child to Kâlî and slay it as an offering.
- 47. (a) Distribution of human flesh and blood.
- (b) Kâlî worshippers; the parents have their child restored to them.
- (c) Rāmāyaṇa—Kishkindhâ Kāṇḍa—Rāma receives Sugrîva and Hanumân.
- (d) Sapta-tâla-chhêdana and the death of Vâlî.
- (e) Mōhinî in various poses.
- 48. (a) Mōhinî, musicians and admirers.
- (b) Lover soliciting and winning lady.

(c) Dancers and musicians.

49. Battle between a human hero, possibly (Arjuna), and the gods, among whom are Sūrya and five of the Dikpālakas ; perhaps refers to the Khāṇḍava-dahana episode. The Gods are shown above the clouds, while wavy lines represent either the sea or the fire which consumed the Khāṇḍava forest.

50. (a) The gods, resting in their clouds, give boons to Arjuna.

(b) Victory is celebrated by musicians and dancers.

51. (a) Unāmahêśvara seated in state with dancers and musicians.

(b) Viṣṇu, Śiva and Brahma standing with attendants. Kannada inscription, sculptor—ಬೇಲೂರ ಲಕಪ್ಪ—Lakkappa of Belur.

(c) Durgâ and Brahma standing.

52. (a) Śārada seated, enjoying dance.

(b) Śiva standing with 12 ladies in attendance.

(c) Manmatha and Rati with attendants, a deer-headed being (Vasanta?) holding makaradhvaja.

53 and 54. (a) Eight feet long—Indrakila story—Arjuna takes leave of Kuntī, his brothers and Draupadī, passes by the ṛishi ladies pounding rice, visits the ṛishis who worship liṅga under canopy, performs penance on one leg on the Indrakila mountain, while the gods dance with joy. Śiva and Arjuna both hit a wild boar together, and fight each other, Arjuna floors Śiva, but Pārvatī interferes. Umâ and Mahêśa grant the boon of Pāśupatāstra to Arjuna. Sculptor—ಕೇತಣ, Kêṭaṇa.

(b) Dancers celebrate the event with accompaniments.

(c) Śiva is enamoured of Mōhinī.

(d) Pārvatī is seated in state.

55. Rāmāyaṇa—

(a) Rāma and Sītā see the golden deer from their hut.

(b) Rāma and Lakshmaṇa receive Hanumân and Sugrīva and their monkey hosts who bring presents.

(c) Rāma shoots through the seven palms and slays Vāli.

(d) Rāma proclaims Sugrīva as king of the monkeys.

(e) Rāma gives Hanumân his signet ring for Sītā.

56. (a) Dancers with accompaniments.

(b) Rāma, Lakshmaṇa and Sītā ; the canopy over their heads is missing.

(c) Mōhinī, Bhaṣmāsura, Dakṣiṇāmūrti, musicians and attendants.

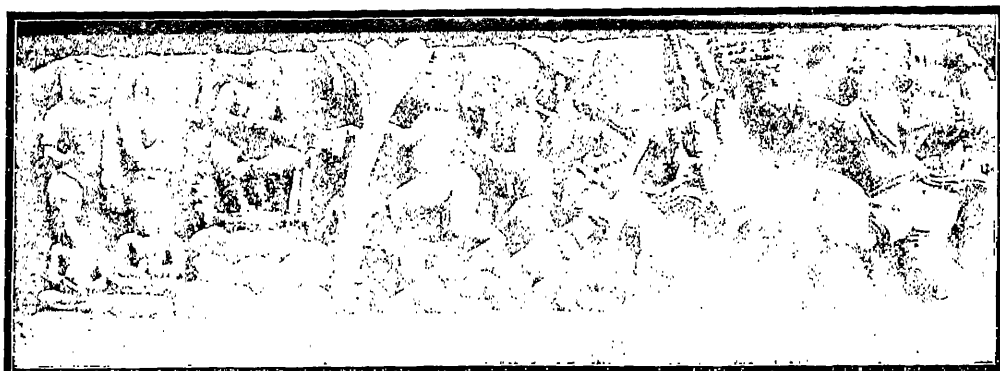
(d) Dancing party and Mōhinī.

57. (a) Bhairava with attendants and dancers.

(b) Anantaśayana.

(c) Bali seated under canopy with Śukra walking out.

HOYSALESVARA TEMPLE, HALEBID



1. ARJUNA FIGHTS SIVA (p. 41).



2. BHIMA SLAYS DUSSASANA (p. 43).



3. PRAHLADA IS PERSECUTED (p 43).





South additional niche of north shrine.

58. The twelve forms of Vishṇu, standing, with intervening turrets.
59. Śiva and Gaṇapati dancing with accompaniments.
60. The 12 Âdityas standing with a shooting Chhâyâ and Châmarâ bearer on either side.
61. (a) Vishṇu seated in state with entourage.  
(b) Dhṛitarâshṭra and Bhîshma in durbar before the great war.  
(c) Battle between Bhîshma and Arjuna; four-handed Kṛishṇa is the latter's charioteer.
62. (a) Battle between Bhîshma and Arjuna.  
(b) Half-worked and not clear.  
(c) Battle between Drôṇa and Arjuna.

West additional niche of north shrine.

63. (a) Śiva and Mōhinî dancing.  
(b) Ugra-Narasimha seated in state.  
(c) Śiva dancing with Gaṇēśa, etc.
64. Tāṇḍavêśvara, musicians, etc.
65. Main wall: The seven holy mothers with Durgâ and Vîrabhadra to right.
66. Mahâbhârata continued—This interruption of the Mahâbhârata story creates a suspicion that the large niches are additional.  
(a) Abhimanyu attacks the chakra-vyûha which is defended by Kalaśa-dhvajâ Drôṇa. Abhimanyu enters the *vyûha* in the right place, storms its centre and is shot by all the Kaurava heroes together and is killed. The picture shows his body riddled with arrows and he is still fighting. Around him lie the slain Kaurava battalions. Outside, Bhîma is fighting to rescue his nephew.  
(b) Kṛishṇa tells Arjuna of his son's death when the two are bathing in the Vaiśampâyana lake, while a two-wheeled chariot waits by.  
(c) Bhîma slays Duśśâsana with whose intestines Draupadî adorns her hair. Inscription below:—ದುಸ್ಸೇಶ ವಧೆ and in Nâgarî ಅಂ ಶ್ರೀ ಮಹೇಶ್ವರ ತನ್ನವೈಜಲಿ.  
(d) Drôṇa and others rush to Duśśâsana's rescue in two-wheeled chariots.
67. (a) Bhîma fights Bhagadatta's elephant while Arjuna shoots from behind Bhîma; Kṛishṇa with four hands saves Arjuna from the divine boar's tusk which is hurled at him.  
(b) Bhîma slays the elephant.  
(c) War with elephant battalion; men and elephants lie about in a heap.  
(d) Arjuna fights the Sama-saptakas whose hands are pinned to their faces with arrows. Behind Arjuna is a man blowing a horn and this instrument is often popularly called a telescope. The existence of telescopes,

however, is proved elsewhere in many sculptures. Sculptor: Haripa.

Kan-inscription : ಚ (ಬ ?) ಚದುಗಿರಿಯ ಹರಿಪನೂ ಬೇಲೂನ ಅಗದೇಲೂ ಇದಂ.

North additional niche of north shrine:

68. Śiva and entourage dancing.
69. Varied forms of Vishṇu standing; some spaces blank.
70. (a) Rudras standing—There are only eight figures out of the proper 11. Three are unworked on the main wall.
71. (a) Mōhini dancing; in the middle a woman is pouring water or wine into another's mouth.  
(b) Monkey molests Mōhini. More dancers.
72. Bhairavî group—Sculptor, Mâba. Dakṣiṇâmûrti is seated and has a coat and a cap with button pattern on it.  
(b) Ladies in three panels. One of them is a mother with a child on her hip.  
(c) Umâmahêśvara holding full court with dancers to the left and Gaṇêśa, Kumâra, Vishṇu and Brahma to the right. Sculptors :  
ಮಬ, ಮಾಬಣನ ಮಾಬ, ಕಂಬಜನ ಮಸ  
ಇ ಮಾಡಿ (ದ).
- (d) Ladies : more poses.
73. (a) Tâṇḍava-Sarasvatî.  
(b) Tâṇḍavêśvara with dancing Gaṇêśa.  
(c) Ugra-Narasimha.  
(d) Vishṇu standing—three forms.
74. (a) Gaṇâsuramardana and dancing Gaṇêśa.  
(b) Pârvatî, with mangoose at her foot, holds court in Kailâsa.  
(c) Dancers; Kumâra and Lakshminârâyaṇa.  
(d) Dancers and Mōhini as Kâpâlikâ.
75. (a) Dôhaḷa—a fair lady kicking the Aśôka tree and plucking its fruit (?).  
(b) Dancers with accompaniments; Śiva in the corner.
76. Śiva, (two-handed) and Pârvatî in durbar with dancers and musicians; the Gaṇas wearing kullâvi caps and coats to the right, ṛishis bringing fruit, Vishṇu and Gaṇêśa to the left. This Vishṇu holds śaṅkha, goad, padma and gadâ.

## XXV. FOUR OUTER DOORS.

There are four doorways of almost similar design. They may be numbered thus; (1) North, (2) North-east, (3) South-east, (4) South. The excellence of their work is in the reverse order so that it would be convenient to describe them in that order.

(4) South door:—When the original temple was built, the navaraṅgas were open pavilions with no doorways. In the days of Narasimha I, they were enclosed and the four entrances were provided with doorways as seen from an inscription on the lintel of the south doorway.<sup>1</sup>

This doorway is supported on each side by a dvârapâla, about six feet high, with the third eye and fangs and wearing all possible ornaments, the latter being worked in the most elaborate fashion to the minutest detail. They wear jaṭâmakuṭa, stand in tribhaṅga and have four hands each. The one to the right of the doorway holds a ḍamaruga and cobra in the back hands while the front ones held originally the triśūla and gadâ, which are now broken. The one on the left holds a blazing fire and ḍamaruga. His front hands also are broken. Their damaged faces have been recently trimmed, so that they now appear ugly and flat. They are carved on stones separate from the slabs which serve as jambs, unlike as in the sukhāṇṣi doorway at Belur. A technical point to be noted is the use of the small drill especially, for separating the small beads, tens of thousands of which go to form the ornaments of each dvârapâla. The lintel is a large heavy slab about 12 feet long, three feet high and one and half feet thick, on which is elaborately carved a design with Tāṇḍavêśvara in the centre. The god dances on the body of Andhakâsura and has his eight hands in the usual poses. He has a jaṭânakuta and a third eye and is fully ornamented. His figure is fine and the face wears a benign smile. Andhakâsura looks up at the lord; so also Nāṇḍi, the bull, and the crowd of musicians who accompany the lord with drums and cymbals. Above the god's head is a five-hooded snake with a towering canopy. To the right and left of the group are panels formed by tower-crested pilasters between which, to the right, stands Brahma and, to the left, Viṣṇu. Above the god is a latâ-tôraṇa surrounded by a serpentine makara-tôraṇa in the convolutions of both of which are swans, musicians and flowers. On each side is a makara with a warrior in its mouth, Varuṇa and consort on its back and soldiers in vîrâsana near its feet; behind it are more soldiers. At each end, there is a lion with a cobra in its mouth, the one on the right fighting an elephant, the one on the left fighting the hero Saḷa. Above the makara-tôraṇa and partly hidden by it are friezes of seated Saptamâtrikâs, Gandharva musicians and the eight Dikpâlas. At each end, on the top, above the lions is the figure of a soldier, perhaps Virabhadra, with fangs, jaṭâmakuta, oblong shield and sword. (No third eye is seen.)

The sculptor was Kâlidâsi as already stated. His work as a whole is an elaborately carved piece unequalled for its elegance and beauty. All these slabs composing the doorway, whether sculptured or not, are of soft potstone, easily

<sup>1</sup> The inscription is unpublished and reads thus :

<sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ಹೊಯ್ಸಳ ನಾರಸಿಂಹದೇವನ ರೂಪಾರಿ ಕೇದಾರೊಂಜಂಗೇ ಮಲಪರಗಂಡ

<sup>2</sup> ಭೇರುಂಡ ರೂಪಾರಿಗಿರಿವಜ್ರದಂಡ ರೂಪಾರಿ ಕಾಳಿದಾಸಿ ಗೆಯ್ಯಮಕರ ತೋರಣ ! ಮಂಗಳಂ ಶ್ರೀ

yielding to the chisel. This is one of the finest doorways of the temple, and through it the Hoysala king used to visit the *līṅga* every morning, coming from his palace which was a furlong away to the south-west. At the back of the lintel stone inside the doorway an attempt has been made to carve another panel of *Tāṇḍavêśvara*. But it appears to have been abandoned at an early stage.

(3) South-east Doorway. (Plate XII-1). This is perhaps the best of the outer doorways. In design, quality and execution, it is very similar to the south doorway and is the work of *Dêmoja*.<sup>1</sup> Only the chief differences will be noted here. The ten hands of *Tāṇḍavêśvara* are intact, except one, and they are thus disposed: rosary, *lamba-hasta*, sword, trident, arrow, *svarga-hasta*, drum, bow, buckler and bowl. Inside the *latâ-tôraṇa* is a *pushpa-tôraṇa* with an inner frieze containing fourteen small figures in the flying posture. They consist of musicians with varied instruments. Above the *makara-tôraṇa* there are only two friezes: the lower one containing the eight *Dikpâlas* and the upper one consisting of 14 figures standing in *samabhaṅga*. These are in order, to the right: *Narasimha*, *Sarasvatî*, *Brahma*, *Gaṇêśa*, *Pârvatî*, (doubtful), *Śiva*; to the left: *Śiva*, *Pârvatî*, *Bhairava*, *Indrāṇî*, *Kêśava*, *Sūryanârâyaṇa*, *Pârvatî*. Above the *latâ-tôraṇa* at each upper corner is a small figure under an arch; of these the one on the left holds *padma* and *gadâ* and must be a form of *Vishṇu*. On the back of this lintel also is a half carved *Tāṇḍavêśvara* group as on doorway No. 4.

(2) North-east Doorway.—This also, on the whole, resembles the other two with these differences: The figures have shortish limbs and are less finely carved. The musicians around *Śiva*'s head are larger than those on the other doorways and look crowded. Behind the *makara-tôraṇa* and above the clouds are only two friezes of the *Gandharvas*, holding garlands, and the *Dikpâlakaś*. Behind the tail of the *makaras* there are no lions, since the sculptures end there. The main figure, especially, does not appear to have been finished and polished. The two *dvârapâlas* who originally stood against the jambs are missing, leaving the bare slabs open to view.

(1) North doorway.—This doorway very closely resembles doorway No. 2, and is even less elaborate. The figure of dancing *Śiva* is inferior to the other three, the right leg being too far lifted. Near the god there are only two drummers and no other musicians. The *tôraṇas* are poorer in execution while above them over the clouds is only one row of figures consisting of the eight *Dikpâlakaśas*. The lions and soldiers at the top ends are absent. This is perhaps the poorest of the four lintels. The original *dvârapâlas* of this doorway are lost and the two now standing against the jambs have been brought recently from elsewhere and placed

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<sup>1</sup> The Kannada inscription on a basement cornice, behind the *Surya* shrine, reads :  
ಪೂರ್ವದ ಬಾಗಿಲವಾಡವ ದೇವೋಜ ಗೇಡ

here. They are also mispaired. Doorways 2 and 1 have no design on the inner faces of the lintel and appear to be the work of the same sculptor.

### Kedaresvara Temple.

The Kêdârêśvara temple has been studied under the following heads:—

I. History.	XV. Pierced windows.
II. General description.	XVI. Large wall images.
III. Platform.	XVII. Upper wall panels.
IV. Elephant frieze.	XVIII. Eaves.
V. Horsemen frieze.	XIX. Roof and tower.
VI. Creeper scroll.	XX. Navaraṅga.
VII. Lions frieze.	XXI. Pillars.
VIII. Creeper scroll.	XXII. Ceilings.
IX. Mythological frieze.	XXIII. Niches.
X. Makaras.	XXIV. South Cell.
XI. Swans.	XXV. North Cell.
XII. Yakshas.	XXVI. West Sukhanâsi.
XIII. Turrets and lions.	XXVII. West Garbhagriha and Liṅga.
XIV. Front railing.	

In this Report only some points from the note under II are published.

### II—GENERAL DESCRIPTION.

If we make allowances for the mistakes made by the renovators of the last generation, the Kêdârêśvara temple is a homogeneous structure, most typical of Hoysala architecture. It has no accretional buildings and additional structures to mar its design. In this respect, it is valuable, like the Kêśava temple at Sômanâthapûr, for the purity of its type unlike the Belur or even the Hoysalêśvara temples which have accretional later buildings.

Though it had three shrines, its general plan was that of a typical single-celled Hoysala temple with a star-shaped garbhagriha, an open sukhanâsi and an indented square shaped navaraṅga. The latter was open on the east, where there is a slight extension to accommodate the platform and doorway aṅkana. The west extension of the navaraṅga was provided with a doorway which converted it into a sukhanâsi, while similar doorways for the south and north extensions converted them into smaller cells, though the building was really planned like a single-celled structure.

Its size is about equal to the Kappechennigarâya temple in Belur but it differs from that temple in having its outside walls covered elaborately with sculptures of a quality not in any way inferior to those of the Belur and Hoysalêśvara temples.

The ceilings are many of them dome-shaped, interestingly designed and tastefully carved. In nearly all respects the Kêdârêśvara temple can be studied as a typical structure of the Hoysala style. Fergusson considered it the finest building of the style. There is an interesting point to be noted in the plan of the temple. It does not appear to face directly east, nor is it inclined  $18^{\circ}$  north of east as the Belur and Hoysalêśvara temples are. Its centre line appears to be about  $15^{\circ}$  south of east. Why this difference has arisen is difficult to explain. Could it be that the old architects were not quite sure of the correct east to west line?

### HALEBID—SURVEY OF THE SITE OF DORASAMUDRA.

See the map on Plate VIII.

In the old Hoysala fort, there is the eastern gateway leading from the Hoysalêśvara temple by a winding road through the fort wall on to the tank bund. On the outside, the gate is defended by two buttresses having walls of huge rough stones. It is a wonder how these heavy masses of stone were moved and placed in position.

About a hundred yards to the west of the traveller's bungalow, there is a group of five ruined temples (Number 16) with the Nagarêśvara **Panchalingesvara Temple.** in the centre and the four others arranged in 'T' form: two directly to its east, one to its north and one to its south. They are mostly structures of darkish stone of the typical Hoysala type with beautifully worked turrets, Bhuvanêśvari domes, large wall images and running friezes of swans, makaras, mythology and elephants visible here and there among the mounds. The central one which is of very darkish hard stone appears to have been a large structure of very great beauty. Its fallen ceiling dome pieces, wall friezes and beautiful large wall images bear testimony to its artistic greatness. The wall images are much larger than those of the Kêdârêśvara temple, though smaller than those of the Hoysalêśvara temple. Several fine pieces like Kṛishṇa, Garuḍa, Indra on his elephant, two monkeys fighting for a fruit, etc., are lying about. They are sculptures of much beauty, not inferior to those of the other temples at Halebid. The doorway of the garbhagṛiha which is said to have been standing a generation ago is stated to have been removed to the Kêdârêśvara temple. On the pedestal of the wall images is a running creeper-scroll, about nine inches wide. This characteristic helps us to identify many wall images now in the Kêdârêśvara temple as having been brought from the ruins of the Nagarêśvara temple.

To the north of the central temple is the fifth mound on which the Rāmāyana frieze (the Saptatāla story), two friezes of makaras and haṁsas and a row of elephants and a large liṅga pedestal are seen. The basement of the garbhagṛiha of the south temple can also be seen. It is observed that between the outer wall which

is composed of large square slabs placed one above the other and the inner wall is a core of large bricks showing the nature of the filling in of some of the old temples. These temples are built on the top of the slope to the north of the Benne-guḍḍa which commands a good view towards the east, north and west. The area will fully repay excavation as sculptures of great value are sure to be found. The existence of the five temples together, with the central one of Nagarêśvara, suggests that the area was almost in the centre of the busiest quarter of the old city. The main road must have run by the temples from west to east, *i.e.*, from the Belur gate to the Hoysalêśvara temple. A furlong to the south is the palace area.

About a hundred yards to the west of the Nagarêśvara temple, beyond a stone ridge, there is the Kari-kal Rudrêśvara temple, a small **Rudresvara Temple.** trikûṭāchala of the early Hoysala type in which are installed two lingas and a black stone image of Virabhadra. The plan, though plain, the round pillars of the navaraṅga, the domed ceilings and the ornate doorways with Gajalakshmî lintel, the vimânas of the stepped pyramid type, the porch outside the navaraṅga and its pierced windows and the use of soap and pot stone, and finally, the Hoysala crest in front of the tower of this Rudrêśvara shrine declare it as a minor Hoysala building of the early period. The temple faces due south and has a mahâdvâra of the old, though simple type, outside which might have run the old road from west to east.

Directly to the west of the Rudrêśvara temple by a hundred yards on the north slope of the Benne-guḍḍa, there is a large mound of earth on which lies the inscription stone, Belur 342. About 15 yards to the south-west is a pit in the ground in which at a depth of about six feet from the surface can be seen a small typically rounded pillar of pot stone. This is pointed out as a Nelamâlige or underground cellar. It is perhaps worthwhile excavating the area.

About a hundred yards further west, on a lower level, there is a soap-stone figure of Durgâ seated in sukhâsana holding, as usual, the trident, drum, kapâla and head. She wears a ruṇḍamâlâ and has a beheaded man under her foot, and goblins to the right and the left, and a trunkless head under her seat. It is no doubt a Hoysala image. One of its right hands is broken and its face is much damaged. It is said to have been in the centre of the inhabited quarter of Dôrasamudra, called Naḍugêri, and might have had for itself in the past a temple which has disappeared. The goddess is now called Mâramma. About 20 yards to her south-west is a vacant pîṭha lying in the fields.

About a hundred yards to the west of the Chikka Benne-guḍḍa the ground has a sudden fall and traces of an old fort wall of smallish stones are seen here. This must have been another fort wall, which protected the central and most important portions of the town.



About three furlongs directly to the west of the Benne-gudda we meet with a strong line of fortifications consisting of a large fort wall with

**Old Fort Wall.**

a deep moat (total depth about 50 feet at present) protected on the outside by a small wall with another moat. It is strange that a natural high ground faces the wall on the west and thus makes it assailable from that quarter. The inner face of the wall is earthen while the outer face has a revetment of large rough hewn stones placed one upon another so as to form a vertical face. The wall has small bastions projecting forward at almost every hundred yards, but is otherwise in almost a straight line here. A little to the south-west we come to a gateway, the winding road passing between two high walls, the main wall being projected westward and turned to the north to give this wind. This is probably the old Belur gate. The fortification must have been a formidable one in the old days. At present no traces of a door-frame or doors are to be seen; possibly they were of wood work and have disappeared. About two furlongs to the south-east of this gate there is another gate which leads on to the bund of the Kaṭṭesômanahalli tank. It is now completely covered with *lantana* and the tank has made a breach into the fortwall. The gate-way is now shown in the map as the road to Kogôḍ village, a place which cannot be identified by the present natives of Halebid.

We pass on eastward with several gates to our right and temple mounds to our left. On the south-east, there is also a gate now overgrown

**Suladavana.**

thickly with *lantana*. Just outside it there stands a small recent shrine built out of the materials (like pilasters with sculptured figures) collected from the ruins of a neighbouring Hoysala temple. The temple has a late Vijayanagar period image of a Dêvî with two hands holding padma and kalaśa and seated in sukhâsana with the figure of a man in outline on the pedestal. On each side of her stands a hero with a sword in one hand, the other hand being placed on his belly. These are identified popularly as Lakkanna and Viranna, sons of the sister of Ballâla III, who are said to have been unjustly executed. But the figures appear to date from many centuries later. A number of Hoysala pillars, images etc., are lying around as also two vîragals and two sacrificial stones with the Dêvî's sandals in the centre and beheaded bodies and heads and a man cutting off his own head, sculptured on the panels. The neighbourhood is called Śûladavana and appears to have been connected with the necropolis of the great city.

About a hundred yards to the south of the existing Jain bastis there are several small and large mounds formed by the ruins of

**Jain ruins.**

ancient Jain temples. There are several inscriptions but the most interesting object is a colossal Jain image, broken into several pieces and lying on the ground. Its original height must have been more than 15 feet. Its feet are each about 30 inches long, while the head from chin to crown measures 20 inches.

The chief natural landmark of the old Dôrasamudra site is the Benne-gudda, a hill roughly about 250 feet high and two furlongs long,

**Benne Gudda.**

lying north to south, with a broad high earthen ridge tapering towards the west and ending in the Chikka Benne-gudda. A pathway leads by an easy climb from the Nagarêśvara shrine past the Rudrêśvara temple up the main hill. On the hill near its northern end is a platform about 30 feet square, called Pirangi Batêri. This was probably used as an observation point by the Hoysalas and as a common battery in the Pâlegâr period. It commands a good view of the surrounding country. To the west, beyond the Chikka Benne-gudda the old line of fortifications which is cut across by the new Belur road is visible. To the north-west at a distance of more than two miles there is Narasimhapura with a temple of Yôgânarasimha, a Hoysala structure with a main building and a pillared pavilion. The tower, however, is a brick structure built many centuries later. Beyond Narasimhapura is the Ghaṭṭahaḷli-gudda stretching towards the Belur road. To the north beyond the Rudrêśvara temple and the Pañchalingêśvara mound are the new village of Halebid and the Bidarakere tank between which is the old fortification line. Away to the north, at a distance of about five miles, Beḷavâḍi with its temple and tank is visible. As a background to Beḷavâḍi is the Kalaśapurada gudda, a low range, beyond which are to be seen the high peaks of Bâbâbuḍangiri.

To the north-east of the hill the Hoysalêśvara temple presents a beautiful view. This is perhaps the finest view that could be taken of the temple whose indented outlines must have presented a grand and beautiful appearance when the towers were intact. Beyond it are the tank and its fields and the jungle towards Chatchathaḷli with the hill Oṇṭe-maraḍi rising a little more to the east. Beyond Oṇṭe-maraḍi hill is the Arasikere range with the Mâlêkal Tirupati Peak.

Directly to the east there is first the moat with the fort wall of the palace enclosing a large field of ploughed land now known as the Aramane-hola where the old palace of the Hoysalas is said to have stood; portions of it are still called Ṭankasâle hola (mint) to the north, Hajârada guṇḍlu (front court) to the east, Lâyada salige (stables) to the south, and Ânêguṇḍi (elephant stall) towards the low ground. The main palace must have stood on the terraced fields to the west, facing east. This fort has a gateway in the middle of its eastern wall which looks on directly towards the Kêdârêśvara temple. At the west centre, where the old palace must have stood, large stones still lie about in the fields and are clearly visible from the hill. Beyond the palace, is Bastihaḷli with its Jain temples, and further on at the end of the peninsula there is the fort wall, beyond which is situated the broad lake, Dôrasamudra, which gave its name to the old city. Further away the sun rises on the top of the Arasikere range. To the south-east extends a gulf of the tank at the mouth of which is an island. On the latter the pleasure palace of Ballâlarâya is

said to have stood. More directly to the south-east is the Śūladavana and across the gulf is visible Hulikere which has a beautiful stone-built Hoysala pond. Further away are Rāsiguḍḍa and Sige-guḍḍa with their wild game. A little more to the south is Bhairavana guḍḍa on which a temple of Bhairava is situated. It faces south, has a stepped pyramid tower and wears an ancient look. To its west on the top of that hill can be seen a stone inscription set up upright. Directly to the south of the Benṇe-guḍḍa beyond the fortwall and ploughed fields is the Pushpagiri hill with its two temples of Mallikārjunêśvara and Rudrêśvara.<sup>1</sup>

To the north-west there is a fortwall with the Kaṭṭe Sômanahaḷḷi tank beyond which is seen Tirthamallêśvara with its famous well hidden by gardens. Kêtalapura and its heights intercept the view of Belur, which is to west south-west. The seven large trees appearing silhouetted against the sky in this direction are perhaps about a mile and a half to the north-east of Belur.

The top of Benṇe-guḍḍa rises to the south and is only about 80 yards long. The southern end, where the peak is, has also an old platform, the stone revetment of which is seen here and there. The only building existing is a small temple of about the 17th century in which a few pillars and beams of the Hoysala period brought up from below have been used. The building is about five and half feet square and seven feet high and has a single room only. In this chamber, which has no door, stands an Âṇjanêya or Hanumân relievo, about five feet high, dating from about the 17th century. The shrine faces east and has nothing remarkable about it. On the face of the rock which forms the east side of the platform is an old four-line Nâgari inscription of Ballâla by the side of a natural cave recording arrangements for the supply of water to Belur from the Yagachi.

To the south of the peak there is again a high cultivated ridge, at the south end of which some rocks mark the end of the hill.

About forty years ago, it is said that some unknown person excavated a pit in an unknown part of the old palace area and that brick structures were found about six feet below the ground. From west to east it has three terraces

**Palace.** of which the westernmost was perhaps the palace. Diagonal trenches in the north-east corner of the western terrace and south-east corner of the middle terrace would be fruitful in disclosing the old walls of the palace. The whole area is a government land cultivated by tenants, except the north-east field which is a gift to the Raṅganâtha temple.

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<sup>1</sup> Rev. H. Heras of Bombay has tried to indentify this neighbourhood with the Tripurvata of the Kadambas. There are many more hills than three and it is difficult to accept his conclusion.

## THE BASTI TEMPLES.

About two furlongs to the south of the Hoysalêśvara temple and directly to the west of the Kêdârêśvara and east of the palace are three Jain bastis, all of which are Hoysala buildings having their own points of interest.

When Vishṇuvardhana Hoysala was celebrating his victory at Bankâpura in

**History.** Dharwar District in the year 1133 A. D. news was brought to him of the birth of his son. Since, at that time, the Pârśvanâtha Basti was consecrated, he gave the deity the name of Vijaya Pârśvanâtha. Boppa-dêva erected the temple and set up the god as a memorial of his father Gaṅga Râja, a famous minister and general of Vishṇuvardhana.<sup>1</sup>

The eastern temple of Śântinâtha was constructed about the year 1196 A. D. in the time of Ballâla II<sup>2</sup> but its mukhamanṭapa is a granite structure definitely of the Vijayanagar period.

The middle temple of Âdinâtha is a purely Hoysala building, though very small.

## PÂRŚVANÂTHA BASTI.

This temple had originally a garbhagriha, an open sukhanâsi (later on provided with a doorway) and a square navaraṅga. In

**Mukhamantapa.** front of the last and not structurally connected with it, is the mukhamanṭapa. A small insignificant mahâdvâra leads into the compound in which is first seen a star-shaped balipîṭha (lotus-plan, with about 32 petals).

The mukhamanṭapa (Plate IX—I) is a square structure, 17½ feet high, with the ceiling supported by 32 rounded lathe-turned pillars beautifully ornamented. All round runs a stone bench, outside which is a slanting railed parapet with sculptures on the panels. Two large potstone elephants support the entrance of the mukhamanṭapa.<sup>3</sup>

Sculptured figures are now found on the railing which now exists only to the south of the mukhamanṭapa, the rest being lost. The eastern panels show a king in durbar with dancers and drummers. A servant goes to the queen, salutes her and she dresses herself and is brought by force (like Draupadî) by the king's guards to the court. The other panels show two ladies conversing with a man holding a sword, a lady with a parrot, and a husband and his wife conversing. These are evidently in the wrong place.

<sup>1</sup> Ep. Carn. Vol. V. Bl. 124.

<sup>2</sup> *Ibid.* Bl. 129.

<sup>3</sup> The ugly structure behind them should be immediately removed.

The western slab also shows a king in durbar enjoying a dance, a soldier and his lady with a parrot, and a lady at toilet. These appear to be fragments referring to the early lives of the Tīrthaṅkaras.

The central square of the mukhamanṭapa is supported by four thick and eight thin pillars, which are all finely ornamented with beaded work. The central ceiling has a flat slab in the middle supported on three octagons and a square. On the frieze of the central slab are in addition rows of elephants, horses and footmen, and dancers. On the north, there are two Jain scenes: (1) a king and a queen seated; (2) five persons meeting together and all of them standing in water half merged. (Not identified.) Another panel shows a Jaina seated with hands raised, a kingly personage, (perhaps an Arhant), and a herd of deer looking on. (Story to be identified.) In the centre, however, is a divine personage described locally as Bhuvanēndra Yaksha. He is probably Pārśvanātha as a Prince. His left hand is raised and the right hand damaged. He has a seven-hooded cobra over his head and a princely person sits in sukhāsana at each of his feet, while the gods and Yakshas fly about near his head. This group is identical with the one in the navaraṅga where it is better preserved.

The outer wall of the Pārśvanātha Basti is plain with only plain, narrow pilasters, except at the base and the parapets. The base is ornamented with a row of makara faces interrupted, here and there, by a lion or a sculptured group. Among the latter, particularly near the garbhagriha, are the following:—

(East)

Face 3. A bearded sphinx fighting Śaḷa.

Face 4. Śaḷa and lion, dancer and drummer, elephants fighting and makaras swallowing gryphons, and elephant-faced lions,

" 6. Dancing Mōhinī, Dakṣiṇāmūrti and another sage—a divine lady (Durgā?) dancing, makaras swallowing Yakshas, elephants fighting lions, two pairs of wrestlers, etc.

On the outside the parapet is mostly destroyed, the stones being now stored in the compound of the Kēdārēśvara temple. It is how-

**Parapet.**

ever standing around the garbhagriha where clockwise the following and other figures can be identified: Yakshas; seated Jinas (four on each face), fine figures very similar to each other except the central one which is seated on a lion pedestal; squatting goddesses among which may be seen Śārādā, Durgā, and Padmāvatī (rosary, goad, pāśa, phala, etc.). The south and west faces are similar to the east face; but one of the goddesses is seated with chakras in both the back hands and padma and phala in the two front hands. It is possibly Chakrēśvara.

The navaraṅga doorway is a large one, about 12 feet high, with a Jina figure on a simhāsana on the lintel. The navaraṅga hall has six

#### Navaranga.

small and two large wall niches which are very similar to those in the Hoysalēśvara temple. Each of them, originally,

had images of the Tīrthaṅkaras.<sup>1</sup> There are now 24 pedestals, but the images are all missing. What they were can be guessed from the vehicles carved on the respective pedestals. The main interest in the navaraṅga is in its pillars and the central ceiling. The latter is borne by four thick and eight thin pillars of hard soapstone, rounded, lathe-turned and so finely polished that visitors can see their own reflections. These are perhaps the best known Hoysala pillars of this kind. Each pillar has its usual cubical, wheel, disc, bell, pot and umbrella-shaped mouldings and squarish capitals.

The central ceiling is a beautiful structure with three octagons and a square and flat top slab. Though the lower surfaces have only

#### Navaranga Ceiling.

lion faces and the general plan is similar to that of the mukhamanṭapa, yet it is very much finer and more

elaborate. On the vertical faces over the lower octagon are the eight Dikpālas, each with dancers and musicians in front and soldiers behind. In the next higher octagon and the one above it and also on the inner faces of the slabs of the squares there are the 24 Jain Tīrthaṅkaras, each seated in the characteristic yōgāsana with a Yaksha to the right and the corresponding goddess to the left, and with worshippers on each side. The top slab is designed and carved identically with the one in the mukhamanṭapa but is, in fact, more worthy of detailed study. The central deity holds a bow in the left hand and a śaṅkha in the right hand. In the south-east corner of the navaraṅga, there is a large image of a Yaksha with fat belly and dangling curved lips. His build is like that of a Gaṇēśa with a human head. His right hand holds a lotus and the left the mātanga-phala. He appears to be Dharanīdhara-yaksha.

The sukhānāsi is entered between two large pillars and has an image in the south-west corner of a Jain goddess holding flower buds in

#### Parsvanatha Image.

the right hand and fruit in the left. She is probably Kūshmāṇḍinī. A large plain doorway with a Jain image

on the lintel leads between diverging walls and two plain round pillars to the garbhagriha. Here stands a colossal image, about 14 feet high, of the last Tīrthaṅkara, Pārśvanātha, with a seven-hooded cobra over his head. The absolutely naked body of the deity is perfect according to the Indian ideal of a Yōgi. The hair is short and curly and beautiful in its ringlets. The face has a benign

<sup>1</sup>. Kan. inscription on 2 pilasters :

(<sup>1</sup>) ಅರಿಕೆಯ (<sup>2</sup>) ಸಿರಿಪವ್ವ.

sympathetic smile. The neck has three folds. The shoulders are broad, the waist small and the limbs well proportioned, rounded and tapering. On the right side of the god there is a male deity standing with a three-hooded cobra above his head. On the left is a goddess similarly standing with a similar cobra. Of her four hands one is broken (broken, goad, pāśa and phala). Both the gods wear the sacred thread, kirīṭas, makara-kunḍalas and other ornaments. The makaratôraṇa with serpentine arch has the eight Dikpālas to the right and left with drummers and musicians in other convolutions. Behind the god is the serpentine body of the seven-hooded cobra supporting the image. The garbhagṛiha ceiling has a simple large padma.<sup>1</sup>

The middle temple of Ādinātha is a small one with a garbhagṛiha, an open sukhanāsi and a porch. The porch is typically Hoysala with its elephants, two round pillars, ornamented potstone ceiling and a stone bench. The railings are missing.

#### Adinatha Temple.

The navaraṅga doorway which has the usual ornamental bands and pilasters has Jain figures on the lintel with a lion on the pedestal. The navaraṅga has four square pillars with sixteen-sided fluted shafts. There are two canopies against the south wall, both of which have rounded Hoysala pillars and śikharas of the Hoysala type. Under the east canopy on a base having a crescent moon is a beautiful Hoysala image of Śārādā with rosary, goad, pāśa and pustaka. It has a smiling face and is not correctly Padmāvatī. The image under the west canopy has disappeared. In its place is now kept on a padmapīṭha a round panel containing the footprints of some Tīrthaṅkara. The prints are of natural size, incuse and very natural looking.

The garbhagṛiha doorway has a plain but well designed lintel of pure black stone (rarely used) with an inscription upon it. The garbhagṛiha has a fine pedestal with a lion seated in front and other lions in the panels. Against the back wall there is a fine double tōraṇa with the eight Dikpālas in its convolutions. On each side of the pedestal is placed a beautiful small potstone elephant brought in from elsewhere and kept here. On the pedestal itself is engraved an inscription. The original image of Ādinātha which was seated here is now kept in the Śāntinātha Basti, since it is mutilated. A small standing image is now worshipped in its place. The temple was built in the days of Viṣṇuvardhana (Belur inscription 335).

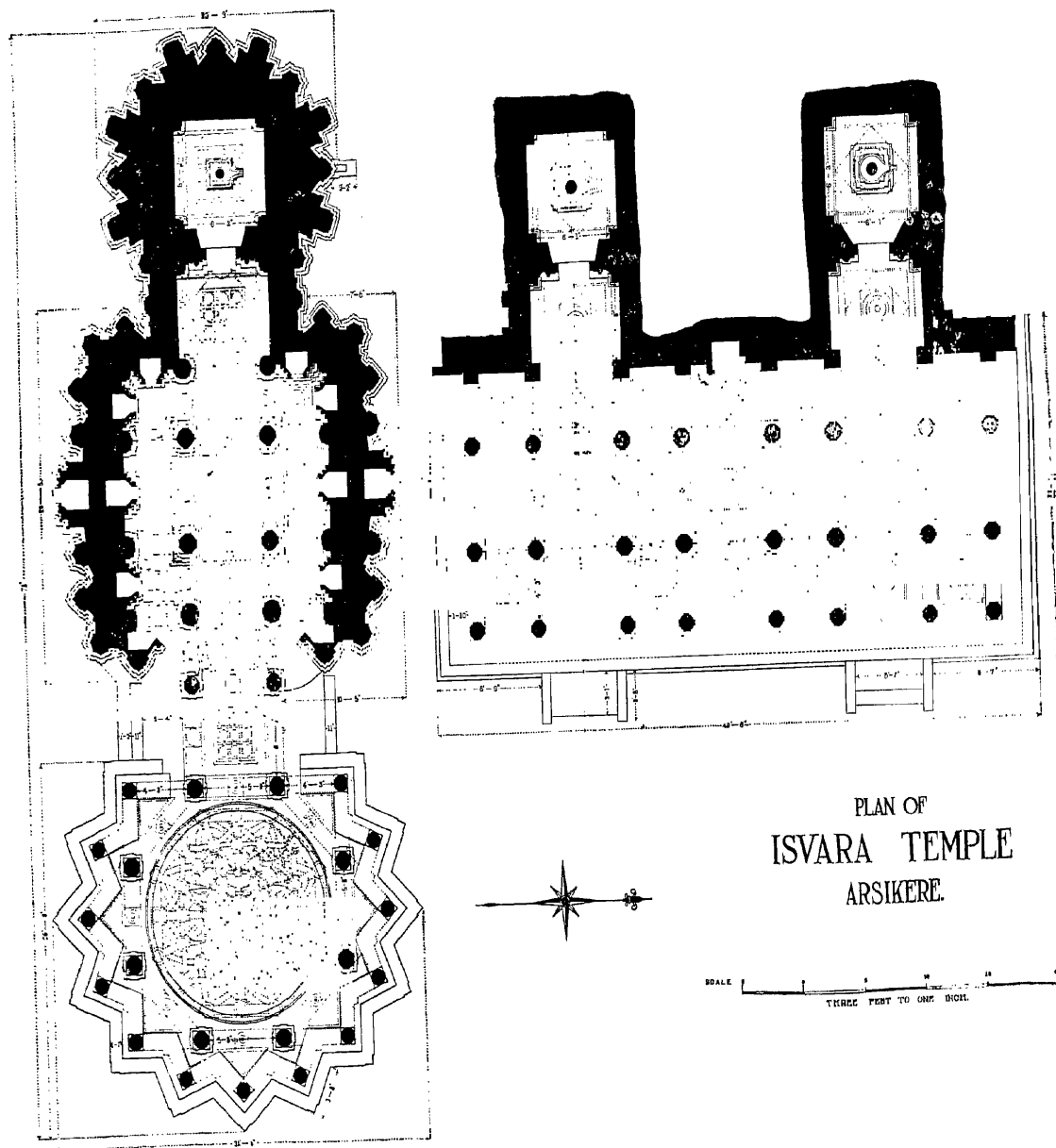
#### ŚĀNTINĀTHA BASTI.

This is a plain structure equal in size to the Pārśvanātha Basti, but it has instead of the mukhamanṭapa a very large porch of the Vijayanagar period constructed out of roughly shaped old materials.

<sup>1</sup> An inscription (E. C. V. Bl. 127) on the outer wall of this Basti states that within 15 cubits to the north-east of the temple lies in the ground an image of the god Śāntinātha, 6 cubits high. The image, however, has not yet been discovered.







(p. 61.)

The navaraṅga pillars are similar to those in the Pârśvanâtha Basti but are not ornamented, several portions being unworked. The ceiling consists of six plain octagons placed over one another cornerwise with a square flat slab on top.

The open sukhanâsi entrance has two plain round pillars and here is seated the image of Âdinâtha with its head broken.

The garbhagriha is a plain structure with two flights of steps leading up to the back of the god; it has a plain octagonal ceiling placed cornerwise. The tôraṇa is of stone and is comparatively plain and coated with lime. The image which is about 14 feet high is similar to that of Pârśvanâtha. On either side of it are the usual male and female gods.

On the pedestal of the image is an inscription (Belur 334). In the navaraṅga against the east wall are two turrets with inscriptions consisting epitaphs of Jain images.

In front of the temple there is a large pillar, about 20 feet high, with a rounded shaft and a Yaksha in a shrine on the top.

To the north-east of Bastihalî can be seen the remnants of an ornate Śaiva temple of the Hoysala period of which only the open sukhanâsi and garbhagriha are standing. The old sukhanâsi doorway has disappeared. The garbhagriha has three inner niches and in the ceiling on the octagon are the eight Dikpâlas. The sukhanâsi ceiling has Âṇḍhakâsuramardana with the eight Dikpâlas. In front of the temple appears the basement of the old navaraṅga and to its north-east there is an old draw-well with its square sides finely revetted with dressed slabs. Behind the temple can be seen the remains of an outer niche with its Râmâyana frieze, a row of large images, etc., which show comparatively inferior workmanship.

On the bund of the Dôrasamudra tank and in its waste weir are the wreckages of old images. To the south of the bund stands a large Nândi, narrow and long, of, probably, the fourteenth century workmanship. It must have belonged to a temple which faced eastward. Its two Śaiva dvârapâlas are still standing half buried in the earth.

At the north-east end of Halebid, close by the fort walls, stand two temples one of which is that of Virabhadra. (Plate IX—2.) Its

**Virabhadra Temple.** outer navaraṅga is a structure of the Vijayanagar period, but the inner navaraṅga, sukhanâsi and garbhagriha are of the Hoysala period. Around the latter portion run narrow elephant and floral friezes, above which on the walls are large images, each about 30'' high. They are of the usual type and consist of Lakshmînârâyaṇa, Nândi-Vâhana, Kâlî, dancing Sarasvatî, Môhini, Mahishâsuramardini, Brahma, Tâṇḍavêśvara, Narasimha, Varâha, Vêṇugôpâla and Umâmahêśvara with attendants, etc. The tower is of the stepped pyramid kind with a Śaḷa group on the projection in front.

The outer navaraṅga appears to be a complete navaraṅga of some other small temple transferred bodily with its round pillars and Tāṇḍavêśvara ceiling.

The inner navaraṅga is a very low one with only five feet between the floor and the beams. It has two side niches. In the north one, stands a female image with sword, arrow, bow and shield. It has an inscription on the pedestal. In the south niche is a seated image of a Vīraśaiva svāmi in the yôgamudrā with male and female yôgis seated on the sides; Bhṛiṅgi is dancing. Tāṇḍavêśvara is on top with Nāṇḍi below, Virabhadra to the right and two-handed goddesses, four-handed and bull-headed Nāṇḍisôma to the left. It has an inscription on the top edge in late Hoysala characters.<sup>1</sup>

The main image of the temple is a standing Vīrabhadra, about six feet high, of late Hoysala workmanship, with sword, trident, drum and shield. It wears moustaches twirled up. The tōraṇa, which is of the same stone as the image, is a mixed one with pushpa tōraṇa and mallāra tōraṇa. In place of the sinhalalāṭa is found a kīrtimukha with a skull. It is doubtful if this is the original image of the temple at all. The Nāṇḍi in the outer navaraṅga is of the late Vijayanagar period.

The Kumblêśvara temple is another ruined shrine rebuilt with Hoysala wall and pillar pieces collected from ruins. Of the original temple there are only the remains of the inner walls of the sukhāṇṣi and garbhagṛiha.

Parallel to the Vīrabhadra temple stands the temple of 'Gūḍlêśvara' whose front portion is also of recent construction with old material. The western part is a plain structure of the Hoysala type whose vimāna has been lost.

### RAṅGANĀTHA TEMPLE.

This is also a temple of the Hoysala period with a stepped pyramid tower. Its garbhagṛiha and open sukhāṇṣi and low-roofed inner navaraṅga with its Gajalakshmi lintel are old pieces; but the navaraṅga doorway which has Śaiva dvārapālas and the outer navaraṅga with its central ceiling, Tāṇḍavêśvara and the Dikpālas definitely belong to some Śaiva temple. The whole temple must have been a Śiva temple in which Raṅganātha or Anaṇṭapadmanābha was installed after widening the garbhagṛiha doorway.

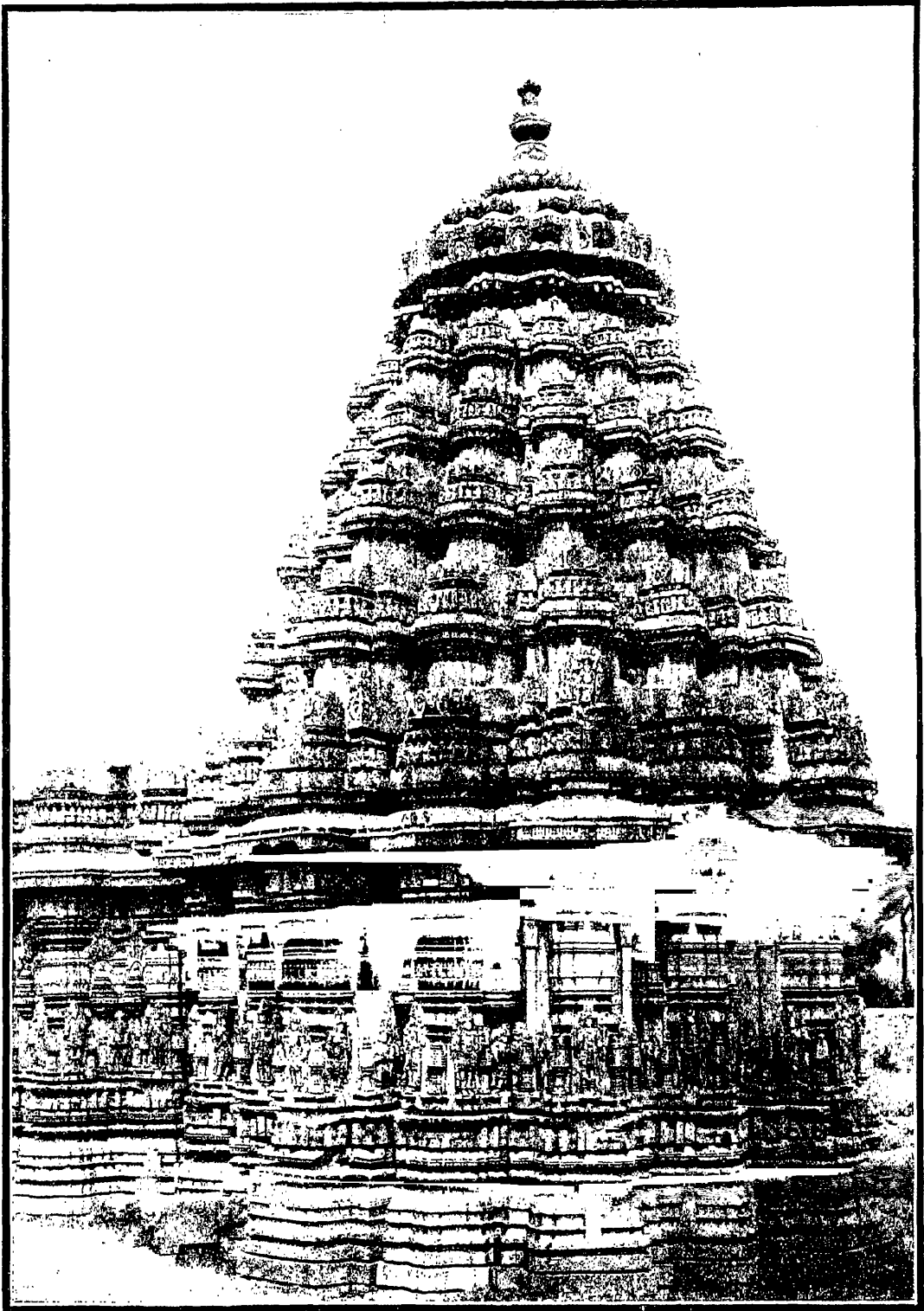
The image, however, is of the Hoysala period with its kuṭṭita tōraṇa and daśāvatāras on the latter's edge. The god is reclining on Anaṇṭa with Śrī massaging

<sup>1</sup> It reads thus: (it was difficult to read, since it was only partly visible).

<sup>1</sup> ಶ್ರೀ ಗುರುಲಿಂಗ ಅಡಿಲಿಂಗದೇವರ ಕಾರುಣ್ಯವ ನಿಸ್ತರವಾಗಿ ಈ ಹಸ್ತಕಲಗಣಗಳು ಸಹಿತ ಮುಕ್ಯವಾಗಿ ಇಹ ವಿಶೇಷ್ಯರ

<sup>2</sup> ಲಿಂಗದ ಕಾರುಣ್ಯವ ನಿಸ್ತರವಾಗಿ ಇಸ್ವರಿಧಯ ಅಂದ್ವ ದೇವರಮಗ ವಿರಂಜನು

<sup>3</sup> ನಿರಿಸಿದರ ಚಲ.



ISVARA TEMPLE, ARSIKERE—TOWER FROM NORTH-WEST (p. 64).

*Mysore Archaeological Survey.]*



his feet and Bhû seated near his head and a chāmara-bearing lady behind the god.

The original name of the temple was Bôchêśvara or Bobbêśvara (Belur 325, 326).

The mahâdvâra has been reconstructed out of the stones of some ruined temple and has rows of elephants, horsemen, scrolled mythological frieze and large images including Brahma, Vishnu, Gaṇêśa and Tâṇḍavêśvara who grace the porch.

## ARSIKERE.

### ÎSVARA TEMPLE.

The Îsvara temple at Arsikere, is a structure of exquisite beauty, though comparatively small in dimensions (see plate XVI). It is almost entirely made of soap-stone and possesses the typical characteristics of Hoysala architecture. It has a small garbhagriha, an open sukhanâsi, an open navaraṅga, a porch and a unique mukhamanṭapa (see plan : plate XIV). The garbhagriha and the mukhamanṭapa are both star-shaped, while the navaraṅga is squarish in plan. The entrances are to the north and south of the porch which opens into the mukhamanṭapa on the east and the navaraṅga on the west.

Arsikere, named perhaps after the tank which was constructed in the name of a Châlukya princess<sup>1</sup>, was already a well known place in the days of Tribhuvanamalla Vikramâditya VI Châlukya. An inscription of his time on a conduit of the tank and subsequent inscriptions on other conduits by various Hoysala rulers show that the town and its tank were well known long before 1220 A.D. About that date in the reign of Narasimha II, son of Ballâla II, the temple was constructed and consecrated probably by the Ballâla II. There are very few subsequent references to the temple. The much plainer double temple on the north which is situated close to the navaraṅga of the Îsvara temple obstructs to some extent the north view of the latter. The Îsvara temple is now in the occupation of the Lingâyats who have subscribed a large fund and propose to improve the condition of the temple.

There is no indication at present of a platform existing below the level of the temple. The structure appears to be raised on a floating foundation of flat slabs placed upon a hardened bed of sand.

### Foundation and Basement.

On this foundation rises a basement, about 3' high, having several cornices, the lowest one being bell-shaped. The others which are separated by deep horizontal

<sup>1</sup> Ep. Carn. V. Ak. 87.

lines of shadows are ornamented with variedly shaped geometrical mouldings whose carving work has not been finished.

The outer wall which avoids monotony by being cut up by numerous vertical incuse angles has, on each of its outer angles, a fine star-shaped or 'pond-shaped' pilaster. The tops of such

### Wall Decorations.

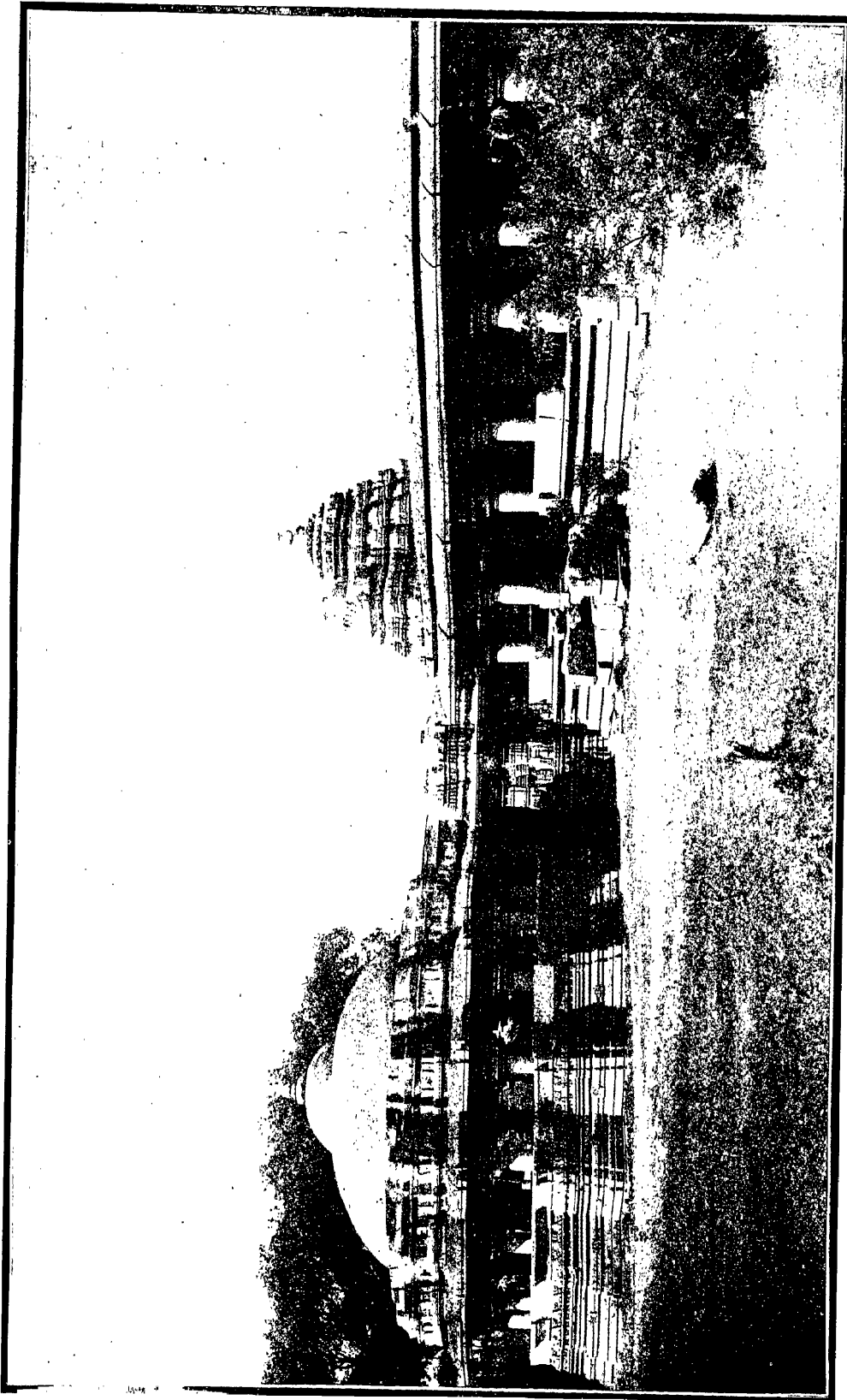
pilasters expand into finely shaped capitals bearing parts of a frieze of Yakshas with one of swans and turrets above. Between these pilasters are smaller ones bearing elegantly shaped turrets of varied design standing often under tōraṇas or arches of different shapes.

Against the larger pilasters and between the smaller turreted ones are numerous finely carved images of the gods and their followers. The

### Wall Images.

chief images are as follows, commencing from the south of the navaraṅga entrance :—

- 1, 2, 3, 4. Lakshmî and Vishṇu with a lady attendant on each side.
5. God standing—broken.
6. Three-headed goddess (Brâhmî) standing, holding pâśa—the other three hands broken.
- 7, 8. Goddess (Mâhêśvarî) standing, and lady attendant—symbols broken.
- 9, 10. Kaumârî with three visible heads holding rosary, goad, śakti, and phala. Lady attendant to the right.
- 11, 12. Vaishṇavî (padma, śaṅkha, chakra and phala) with a lady attendant to the right.
- 13, 14. Vârâhî standing (gadâ, chakra, śaṅkha and phala). Attendant to the right.
- 15, 16. South niche, now empty. A lady attendant on either side.
- 17, 18. Indrâṇî (vajra, goad, pâśa and phala). Attendant to the left.
- 19, 20. Châmuṇḍâ (sword, trident, pâśa and bowl). Attendant to the right.
- 21, 22. Pârvatî—standing (rosary, goad, śakti, phala). Attendant to the left.
- 23, 24. Śiva—standing (rosary, trident, drum, phala). Attendant to the right.
25. Lakshmî.
26. Kêśava—arms broken. Inscription in Kannada: ಕೇಶವ.
- 27, 28, 29, 30. Nârâyana—standing with Lakshmî to the right and a Garuḍa on each flank. Inscription in Kannada: ನರಾಯಣ.
- 31, 32, 33. Mâdhava standing with a lady on each side. Inscription: ಮಾಧವ.
- 34, 35. Gôvinda with a lady to the right. Inscription: ಗೋವಿಂದ.
- 36, 37, 38, 39, 40. Vishṇu with a lady and a Garuḍa on each side. Inscription: ವಿಷ್ಣು.



ISVARA TEMPLE, ARSIKERE—VIEW FROM NORTH-EAST (p. 61).

*Mysore Archaeological Survey.*





- 41, 42. Madhusūdana with a lady to the left. Inscription: ಮಧುಸೂದನ.
- 43, 44. Trivikrama with a lady attendant to the right. Inscription: ತ್ರಿವಿಕ್ರಮ.
- 45, 46, 47, 48, 49. Vāmana (one of 24 forms) with a consort and a Garuḍa on each side. Inscription: ವಾಮನ.
- 50, 51. Śrīdhara with Lakshmī to the left. Inscription: ಶ್ರೀಧರ.
- 52, 53. Hṛishīkeśa with Lakshmī to the right. Inscription: ರಿಸಿಕೇಸ.
- 54, 55, 56, 57, 58. Padmanābha with a consort and Garuḍa on each side. Name not inscribed.
- 59, 60. Dāmōdara with a lady attendant to the left. Inscription: ದಾಮೋದರ.
- 61, 62. Saṅkarshaṇa with a lady attendant to the right. Inscription: ಶಂಕರಪ್ಪಣ.
- 63, 64, 65, 66, 67. Vāsudēva with a consort and a Garuḍa on each side. No inscription.
- 68, 69. Pradyumna with a lady to the left. Inscription: ಪ್ರದ್ಯುಮ್ನ.
- 70, 71. Aniruddha with a consort to the right. Inscription: ಅನಿರುದ್ಧ.
- 72, 73, 74, 75, 76. Purushōttama with a consort and a Garuḍa on each side. Inscription: ಪುರುಷೋತ್ತಮ.
- 77, 78. Adhōkshaja with a lady to the left. Inscription: ಅಧೋಕ್ಷಜ.
- 79, 80. Narasimha with a lady to the right. Inscription: ನಾರಸಿಂಹ.
- 81, 82, 83, 84, 85. Achyuta with a consort and a Garuḍa on each side. Inscription: ಅಚ್ಯುತ.
- 86, 87. Janārdana with a lady to the left. Inscription: ಜನಾರ್ದನ.
- 88, 89, 90. Upēndra with a lady attendant on each side. Inscription: ಉಪೇಂದ್ರ.
- 91, 92, 93. Hari with a consort and a Garuḍa to the left. Inscription: ಹರಿ.
- 94, 95. Kṛishṇa with a Garuḍa to the left. Inscription: ಕೃಷ್ಣ.
- 96, 97, 98. Pārvatī and Śiva with a devotee in the middle.
- 99, 100. God standing with consort to the right.
- 101, 102. Sarasvatī standing (rosary, broken, sugarcane (?), pustaka) with a lady attendant.
- 103, 104. God standing (goad and pāśa) with an attendant to the right.
- 105, 106. North niche with a male attendant on each side.
- 107, 108. Goddess standing (abhaya, goad (?), pāśa, phala) with a lady attendant to the left.
- 109, 110. Goddess (aṅkuśa, pāśa, two arms broken). Male attendant to the right.
- 111, 112. Goddess standing in 'tribhaṅga' with a male attendant to the left.
113. God standing (broken, goad, pāśa (?), phala).
- 114, 115. Śiva standing holding trident and cobra. Other two hands broken. Male devotee to the right.
- 116, 117. Śiva standing. Trident visible. Other symbols broken. Devotee to the right.
118. Kēśava.

**119, 120.** Lakshmi standing (abhaya, śaṅkha, śaṅkha, padma). Lady attendant to the right.

The row of eaves which projects about a foot from the main building is finely made with the imitation of rafters on the under surface and beaded hangings on the edge.

**Eaves.**

Above the eaves is the parapet formed of a series of turrets bearing a cornice of makara faces and a row of kīrtimukhas on the śikharas.

**Parapet.**

The tower (Plate XV) which is on the whole shaped like a sixteen-pointed star has each alternate point flat with an intervening angular projection; that is, a flat projection flanked on one side like a right-angled projection and on the other by a star-shaped one. Thus considerable variety of detail is introduced. The tower is composed of five tiers of turrets rising one above the other, the figure sculptures being comparatively less prominent. A star-shaped śikhara with a stone kalaśa surmounts the top. The eastern projection of the tower has now an ugly stucco bull in place of the original Śaḷa group, while its front panel has the usual Tāṇḍavêśvara group.

**Tower.**

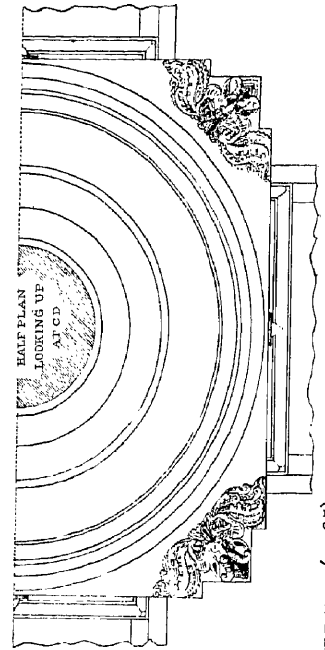
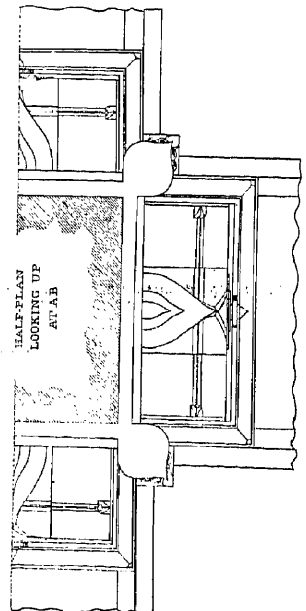
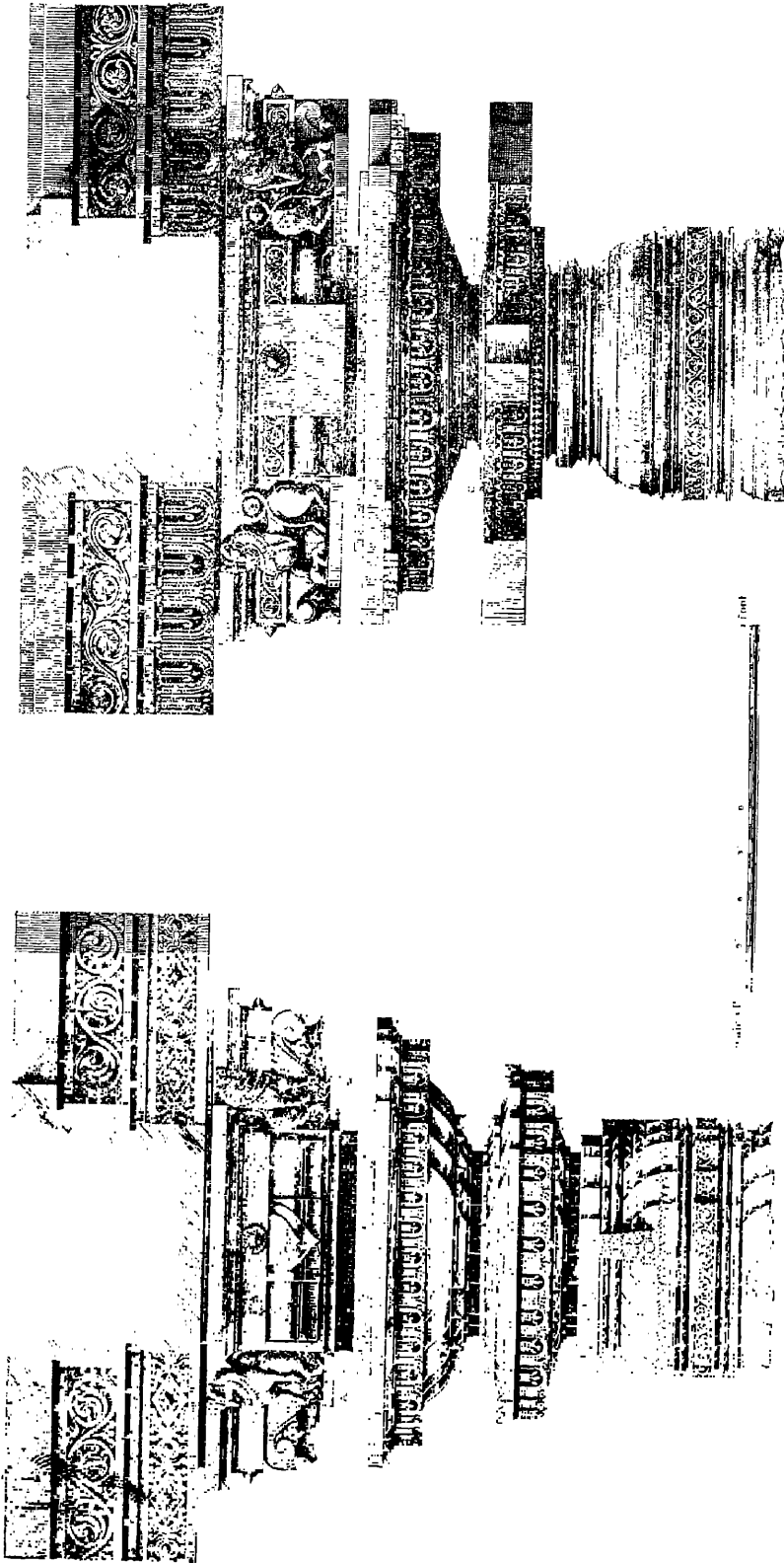
**Mantapa.**

(a) *Basement.*—The basement of the mantapa is similar to that of the main temple and is characterised by its comparative plainness and projecting broad-based bottom. Near the top of the basement is a row of Yakshas seated under turreted conopies. The slanting railing above the turrets is plain except at the north-western corner.

(b) *Eaves and Roof.*—The eaves of the mantapa which are less ornate than those of the main temple and are wider appear originally to have had a stone parapet wall above them. This is now substituted by a row of rough masonry turrets, above which rises the beautiful dome. The latter has a large vaulted lower part with the central dome rising higher up above it. The outline is very pleasing.

(c) *Inner View.*—The mantapa is planned like a sixteen-pointed star and is a large structure with a diameter of about 25'. In the centre is a large low circular stone platform around which is an octagonal low terrace with a bell-shaped pillar at each corner. Behind these is a stone bench, star-shaped, with a row of 24 fine elephants forming pairs and facing each other. The trunks of most of these have now been broken, but their elegantly shaped heads, bodies and limbs are admirable. Behind the stone bench is the slanting railing.

(d) *Pillars.*—The outer row of 13 pillars is made up of lathe-turned pieces with cylindrical shafts and wheel-shaped neck mouldings. But the eight inner pillars which are of the bell-shaped round Hoysala type are finely ornamented with beaded hangings and scroll designs.



ISVARA TEMPLE, ARSIKERE—PILLARS (p. 65).

[Mysore Archaeological Survey.]



(e) *Beams*.—The beams above the inner set of pillars form an octagon, on the inner face of each side of which are carved seven interesting images making in all 56 images. Some of the central figures are Nandīśvara, Kubêra, Îsâna, Narasimha. On either side of these figures on each beam are three standing images among which can be recognised the varied forms of Vishṇu, Śiva and Dêvi.

Above the beams is a gallery of lions with a turreted niche between each pair of them. Only one of these, *viz.*, that on the north, has a figure of seated Durgâ with sword and bowl in her hands.

(f) *Dome*.—Above the row of turrets rises the dome. Each outer angle of the dome is formed by one slab whose inner surface is scooped out into a large obtuse angle with rafters and pendants, while the outer surface is smooth and rounded. The upper portion of the dome is formed by quite another set of slabs, while from their midst is a large heavy stone lotus pendant which hangs down and is more than 3½' long. The effect produced is more like that of a metallic dome than anything of stone and the design which consists of three concentric octagons connected by ribs is comparatively plain.

Between the maṇṭapa and the navaraṅga entrance is a small porch supported  
**Porch.** on four ornate bell-shaped pillars.

The ceiling of the porch has two sculptured friezes, the lower one containing the eight Dikpālakas and their consorts seated in state with their symbols, their attendants standing to the left. The upper one has groups of dancers and musicians. The flat ceiling has Tâṇḍavêśvara in the centre surrounded by nine musicians.

The navaraṅga which is now provided with a doorway was originally open unlike in most other temples. It is a small hall about  
**Navaranga.** 20' × 20' with 9 squares. Its walls on the three sides contain a fine towered niche for each ankana. These niches originally contained images which have all disappeared. (See Plates XVIII and XIX).

(a) *Pillars*.—The outer pillars of the navaraṅga are indented-square shaped and the four inner ones are of the polished bell-shaped kind. On low bases ornamented with Yakshas rise the lower cubical mouldings which contain under toraṇas interesting images of Vishṇu, Śiva and Śakti. The shafts are ornamented with floral and creeper scrolls and beaded work, while the capitals are supported by lions at the corners (Plate XVII).

(b) *Ceilings*.—1. The central ceiling rises on four beams which contain standing images of gods in this order—West: the Eleven Rudras; East: the twelve Âdityas; North and South: the twenty-four forms of Vishṇu.

The gallery has eight niches with seated Yakshas and the dome is a miniature of the maṇṭapa dome. The other domes commencing from the east clockwise are thus designed :

- |                        |   |                              |
|------------------------|---|------------------------------|
| 2. Concentric circles. | } | 6. Concentric squares.       |
| 3. Concentric squares. |   | 7. Three concentric squares. |
| 4. Concentric circles. |   | 8. Concentric squares.       |
| 5. Concentric circles. |   |                              |

In the navaraṅga is now kept a relievo image of Mahishāsuramardini, perhaps of the 14th century, and in the navaraṅga and the sukhanāsi are two Nāndis of Vijayanagar workmanship.

The sukhanāsi which is open on the east has an interesting ceiling with two **Sukhanasi.** friezes of sculptures :

1. Lower frieze: East and North-East: an old Ṛishi, perhaps Dûrvāsa or Vyāsa explaining to a Royal family, perhaps the Pāṇḍavas, a text read from a book placed on a book-stand; while Kṛishṇa pays them a visit.

South and South-West .... Lady dancing with musicians.

West .... Drōṇa teaching the Pāṇḍavas (?)

North-West .... Pāṇḍavas and Kauravas at dice.

North .... Bhīma pulling out Duśśāsana's intestines with which Draupadī dresses her hair.

North-East .... An anthropoid leader of a herd of deer fights a man and then performs hōma.

2. The second frieze .... East: Śamudramathana or churning of the milky ocean with the gods drinking nectar.

South: Śiva dancing.

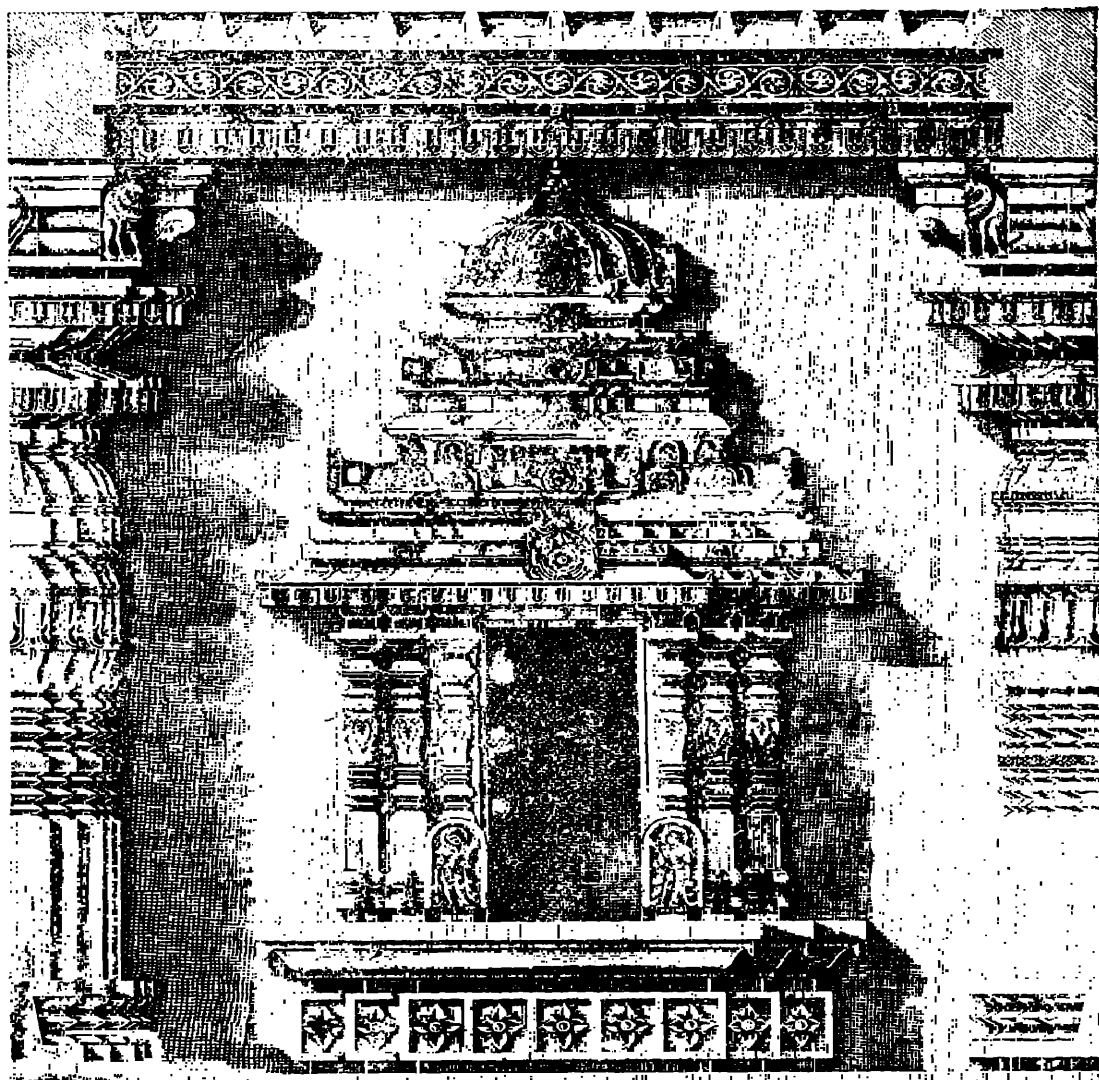
West: Śiva standing with following.

North: God seated holding vajrâyudha and phala.

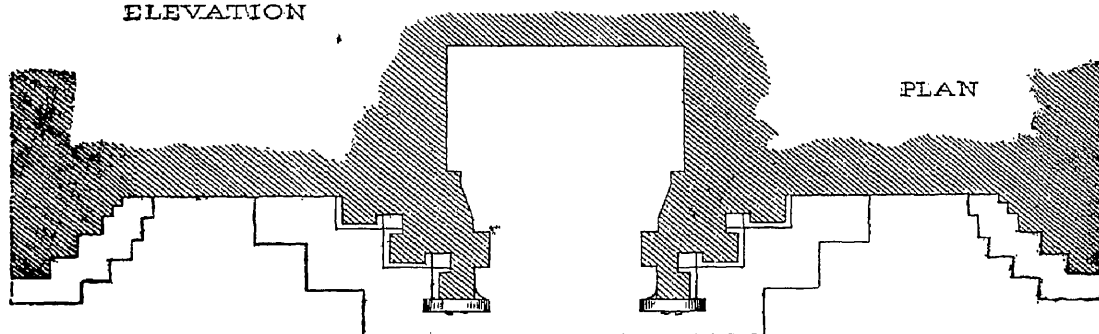
The flat ceiling above has Tāṇḍaveśvara in the middle surrounded by the eight Dikpālakas.

The garbhagriha doorway is beautifully carved. Each jamb has a dvārapāla below, with vertical bands of flowers, creeper scrolls, intervening pilasters and lions—all deeply carved. The **Garbhagriha.** lintel has a Gajalakshmi with a damaged head. Above the cornice stands Śiva with Gaṇeśa and Brahma to his right and Shanmukha and Viṣṇu to his left.

The garbhagriha ceiling has a low dome well sculptured with a frieze of Dikpālas and another of musicians, while on top Śiva dances surrounded by Vidyādhara musicians.



ELEVATION



PLAN

Scale of 12'

ISVARA TEMPLE, ARSIKERE—NICHE (p. 65).

*Mysore Archaeological Survey.*]





The linga is a comparatively small one, being about 2' high from the ground.

The double-temple on the north appears to have been constructed about the year śaka 1141 (1219 A. D.). This building has two garbhagrihas whose sukhānāsis open into a large maṇḍapa.

**The Double-Temple  
on the North.**

The latter is really made up of two raṅga maṇḍapas each of 9 aṅkaṇas, between which is a covered space forming the whole into one large pavilion. At the west end of the corridor is a small niche which has now no image. The whole structure is plain except for the two garbhagriha doorways which are moderately ornamented and bear on each jamb a dvārapāla with a female chamara bearer on the outer side and a Manmatha (?) holding a sugar-cane staff on the inner side. The back wall of the building is much damaged.

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## PART III—NUMISMATICS.

SOME VIJAYANAGAR COINS.<sup>1</sup>

(PLATE XX—1).

*KRISHNADÊVARÂYA, 1509-1530.*Type A :—**Venkatesa.**Ai (gold.) .75 inch; wt. 117 grains; Venkaṭeśa Medal.<sup>2</sup>

Obverse :—God Venkaṭeśa standing to front wearing tall kirīṭa and the usual upper and lower cloth and ornaments. He has four arms and holds in the right back hand the discus and in the left back hand a conch. The right front hand is in the dāna-mudrā or attitude of bestowal (of salvation or other boons) and the left front hand rests on his hip and points to his feet (popularly explained as the refuge for devotees). Above the image is an ornamental tōrana or arch with a lion face at the keystone supported by two makaras or aquatic animals. The arch is borne by two ornamented star-shaped pillars, the lower parts of which are covered by plants. Below is a lotus supporting the ground on which the god stands.

Reverse—In double lined circle three line Nāgari legend with intervening rules:

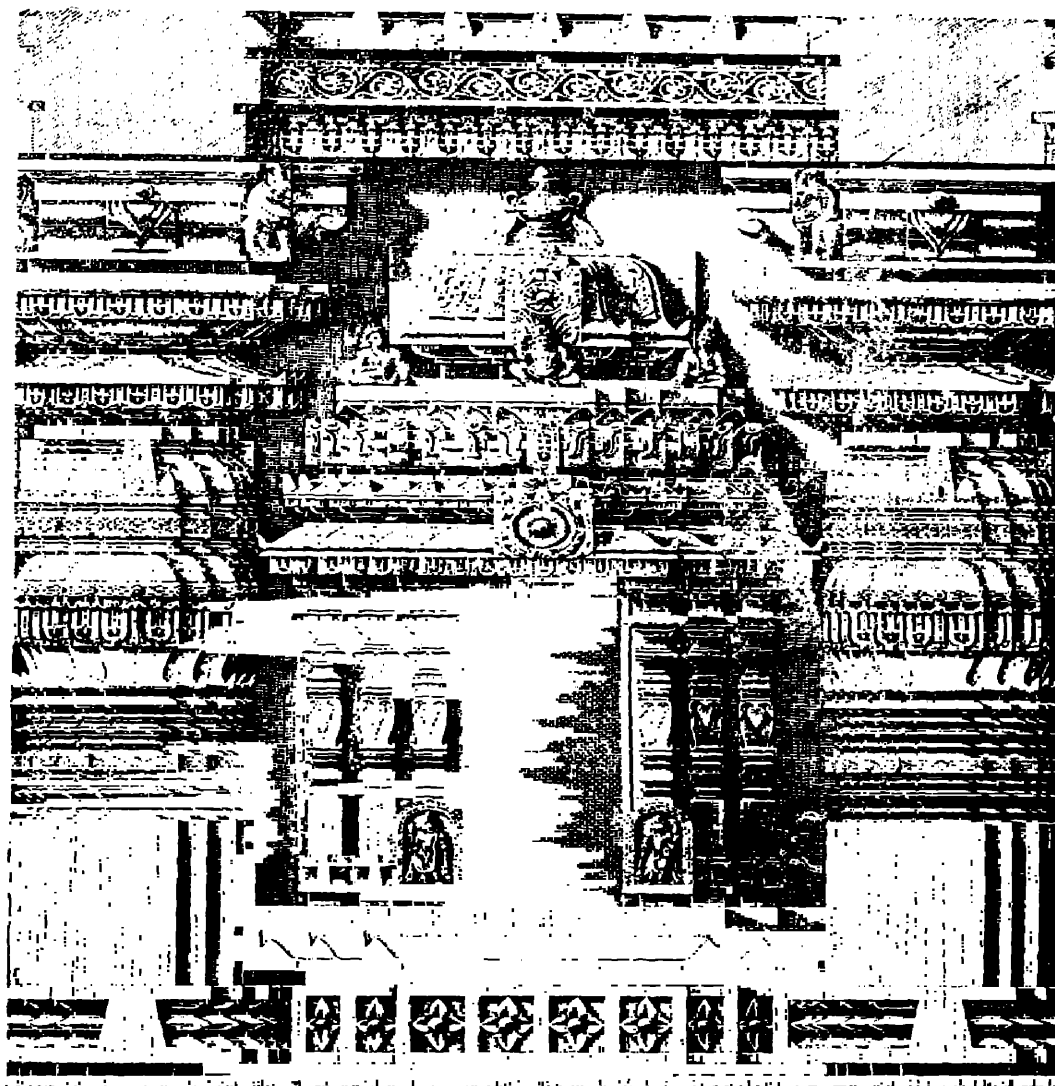
Srī  
Kṛ shṇa Rā  
ya

This specimen is very probably one of the thirty thousand coins in which God Venkaṭeśa of Tirupati is said to have been bathed by Krishnarāya on the latter's victorious return from his conquest of Koṇḍaviḍu and Orissa about 1516 A.D.<sup>3</sup> It is doubtful whether it is an ordinary coin at all as it weighs about two and a quarter varāhas. It may more probably be a commemorative medal meant to be two and a half pagodas, minted for the occasion and distributed among Brahmans and charities. The later Venkaṭeśvara type of Venkaṭapati Rāya and others appears to have had this as a model. The coin is finely made and shows that the

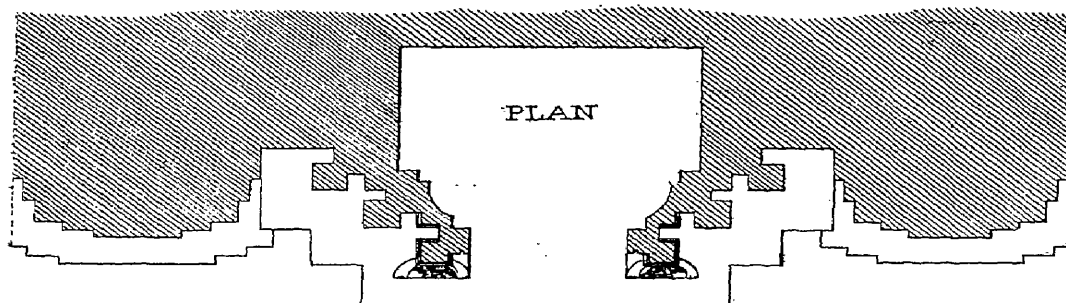
<sup>1</sup> Among the coins examined during the year, a large number were the issues of the Tuluva Rulers of Vijayanagar. The coins of two of the rulers which occur so commonly in South India are here described.

<sup>2</sup> Elliot: Coins of Southern India (E. C. S. I.), No. 112.

<sup>3</sup> Archæological Survey of India (A. S. I.); Ann. Rept. 1908-9. p. 176.



ELEVATION



Scale of 1: 0 1 2 3 4 Feet.

ISVARA TEMPLE, ARSIKERE—NICHE (p. 65).

*Mysore Archæological Survey.*



standard of the art of the die-cutter at that time was high, though some other types indicate that coinage was not considered worthy of the attention of the great artists.

The reverse of the coin does not offer any special problem. The second letter is often "Kra" instead of the correct form 'Kr.' Hultzsch<sup>1</sup> thinks that the attribution to Kṛishṇarāya of coins without the title 'Pratāpa' is doubtful. There is also a varāha of the Bālakṛishṇa type with merely 'Sri Kṛishṇa Rāya' on it. The deities and the name Kṛishṇa Rāya, especially the form 'Rāya' instead of 'Rāja,' and the fact that Dēva Rāya also issued coins with and without the title 'Pratāpa,' dispel the doubt about the coins being those of Kṛishṇarāya of Vijayanagar.

The pose of the right hand requires notice. On the coin in the British Museum, it is not clear whether it is in the dāna-mudrā or in the abhaya-mudrā. On the reproduction by Elliot, it is in the abhaya-mudra, which is correctly the pose of the original Venkaṭeśa of Tirupati<sup>2</sup>. The flatness of the feet shows that the artist cared more for ornamentation and conventional representation of the figure than for making a study of living objects.

The real character of Venkaṭeśa is a matter of great interest since he has been perhaps the most popular of the Vaishṇava gods of South India from about the sixteenth century A.D. The jaṭā-makūṭa and the cobra across the shoulders, which are said to be present in the original Tirupati image are definitely Śaiva features while the figure of Lakshmī engraved on the chest is clearly Vaishṇava. The Tirupati image has no conch or discus in stone and there appears to have been some reason for the Śaiva opponents of Śrī Rāmānujāchārya to have claimed it as Śiva. But about 1110 A.D. or earlier, even during the life time of this teacher, the Chōḷas carved the figure of Venkaṭeśa at the back of the temple of Mukti-nāthēśvara at Binnamangala in the Bangalore District. The figure has jaṭā-makūṭa and phālāksha or the third eye and holds discus and conch in stone. Since it stands between Śiva and Brahma, it is certainly Viṣṇu among the Trimūrtis. Thus Rāmānujāchārya was justified in claiming Venkaṭeśa as Viṣṇu. At the same time, the jaṭā and the third eye give it a Śaiva leaning.

### Type B:—Umamahesvara.

#### 2. Ai. Varāha.

Obverse:—Śiva and Pārvatī as on Harihara I's Varāha<sup>3</sup> but the figures ruder, and trident in the right hand of Śiva.

Reverse:—Three-line Nāgari legend as on Type A.

<sup>1</sup> Ind. Ant., Vol. XX, p. 305

<sup>2</sup> E. C. S. I. No. 112.

<sup>3</sup> Ind. Ant., Vol. XX., p. 305.

Hultzsch describes this type, a specimen of which appears to be in the Madras Museum. The British Museum and the Mysore Government Museum have none. The fact that the Umāmahēśvara type was continued by Kṛishṇarāya, a Vaiṣṇava king, throws much light on the catholic nature of the king's religion. Though himself a devotee of Viṣṇu, Kṛishṇarāya worshipped all deities just like the present-day kings of Mysore. The State adopted a more extreme form of Vaiṣṇavism three generations later.

Type C (a) :—**Balakrishna.**

3. Ai. '5 Varāha, wt. '51. 'Durgī' Varāha.<sup>1</sup>

Obverse :—The divine baby Bālakṛishṇa seated on seat, with one knee bent and resting on seat and the other raised up and supporting the left arm which is stretched out at ease. The right hand holds a lump of butter. The child wears large ear-rings, a girdle of gingles, gingled or beaded bracelets, armlets and anklets on his fat little body and limbs; and on his head is a crown of peacock feathers with a string of flowers above. In field to right a conch, to left a discus. On some specimens, the child wears a kind of tight fitting dress which bulges out at the shoulders, elbows and knees, like the plate armour dress of the Middle Ages.

Reverse :—Three-line Nāgari legend with interlinear rules :—

Śrī Pra  
tā pa kra  
shṇa Rā ya

4. Ai. '5 Varāha. Wt. '51

Obverse :—Similar to 3 but ruder; the conch and discus are less prominent and the figure is more conventionalised, the chest being divided into two breasts, and the waist not separately indicated.

Reverse :—Similar to 3 but with 'Śrī Kṛishṇa.'

5. Ai. 55 Varāha. Wt. '51.

Obverse :—Similar to 4 but without conch and discus; and the figure is represented conventionally by dots and pellets. Often, the obverse surface is minutely granulated and there is a semicircle of dots at the top.

Reverse :—Similar to 4 but the characters are large. Sometimes, there are two dots in various positions near 'pa.'

6. Ai. '5 Varāha.

A rude forgery of No. 4 in a baser metal.

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<sup>1</sup> E. C. S. I. Nos. 186-188.

## Type C (b).

## 7. Ai Varâha.

Similar to the above but legend reads only Śrī Kṛishṇa Râya. The specimen is in the Mysore collection.

## Type C (c).

## 8. Ai 4 Half Varâha wt. 25.7.

Obverse:—Similar to 3 but the figure is more elaborately ornamented. The child sits with both thighs resting on seat and wears shoulder ornaments, necklace and sacred thread. The hair falls in curls around the head and there is a creeper in place of the string of flowers. The conch and discus are large.

Reverse:—Similar to 4.

On this specimen, the figure is elaborately worked and ornamented. It shows better technique than 3, though the figure of the child is more like a grown up person and less pleasing in spite of its curly hair and better proportions of the limbs.

## 9.

Obverse:—Similar to 3 with smaller conch and discus, a ball of butter in each hand and two-arched lines representing hair and crown.

## 10.

Obverse:—Similar to 3 and figure almost like it but for two convergent lines which indicate a crown on the head.

Reverse:—Similar to 3 but 'ka' instead of 'Kra.'

## 11. Ai 35 Half Varâha corresponding to Varâha No. 3.

Very similar to No. 3 with the same pleasing figure of a fat little baby and a string of flowers (or hair?).

## 12. Half Varâha corresponding to Varâha 4 but more like 3.

Obverse:—Similar to 11 but with breasts parted as on 4 and smaller conch and discus.

Reverse:—Similar to 4.

## 13. Ai 4

Obverse:—Similar to 11 and 12 but figure ruder and conch and discus conventional.

Reverse:—Similar to 3; legend occupies very small space.

## 14. Ai Poorer metal. Half Varâha.

Similar to 5. Half Varâha corresponding to the rude Varâha type 5.

## 15. Ai 45 Half Varâha Wt. 26.5.

Similar to 9 but Obverse fainter. Some of these specimens come from Bassein, Akola District, Central Provinces.



## Type C (d).

## 16. Ai. Quarter Varāha.

A quarter varāha of the Bālakṛiṣṇa type is described by Marsden.<sup>1</sup>

The type which is here designated as the 'Bālakṛiṣṇa type' is very common and is known as the 'Durgi' Varāha and is by some

**Durgi Varaha.**

people associated with the figure of Durgā and the legend of Kṛiṣṇa Rāya<sup>2</sup>. According to Elliot, it was issued by the local chiefs who arose from the ruins of the Vijayanagar Empire. Bidie says that they were called Durgā Varāhas probably because they come from Chitradurga<sup>3</sup>, and he identifies the figure as a boar.<sup>4</sup> Thomas gives a correct reading of the legend but describes the figure as Durgā<sup>5</sup> and attributes the coin to one of the Pālegars of the ceded districts. Elliot suggests that the type known as Lakshmi Mada to the Sarāfs has some connection with the series of Kṛiṣṇa coins of Chikkadēvarāya of Mysore. Hultzsch attributes the type to Kṛiṣṇa Rāya but describes the figure as Lakshmi.<sup>6</sup> Heras identifies it as the figure of 'Vyāsarāya'<sup>7</sup> while Srinivasa Raghava Iyengar of the Madras Museum says that it is the figure of 'Durgā.'<sup>8</sup>

A careful study of a large number of coins of this type strongly suggests the fact that the figure on the obverse is that of Bālakṛiṣṇa. The type was originally issued by Kṛiṣṇarāya, Emperor of Vijayanagar, as proved by the legend. When the empire declined, it is highly probable that various local chiefs, like those of Chitradurga, reissued the type for which reason it may have become known as the 'Durgā' type more than because there was any figure of Durgā on it.

It is possible to classify this type into three groups:—

(1) Those on which the figure is fine; the conch and discus are large and clear and the metal is of the good quality common to the Vijayanagar series. These may be attributed to Kṛiṣṇarāya himself.

(2) Specimens whereon the conch and discus are small and conventionalised. The figure is ruder and the legend, which is neat, reads 'Kṛiṣṇa.' These issues are probably those of the chiefs of Chitradurga and Rayadurga and other up-country pālegars.

<sup>1</sup> Numismata Orientalia: Part II.

<sup>2</sup> E. C. S. I., p. 99.

<sup>3</sup> Bidie J. A. S. B. 1883, p. 44.

<sup>4</sup> *Ibid.* p. 46.

<sup>5</sup> E. C. S. I., p. 98, Footnote No. 7.

<sup>6</sup> Ind. Ant. XX p. 306.

<sup>7</sup> Jour. of Ind. Hist. VII, pp. 34-35 (1 Pl.)

<sup>8</sup> Jour. of the Andhra Hist. Res. Society.

(3) There are many rude large specimens on which the string of flowers assumes the form of a semicircle of large disconnected dots, the breasts and belly being represented by circular pellets suggesting feminine characteristics. The obverse is very often minutely granulated and the legend on the reverse is fragmentary and in large characters reading 'Kṛishṇa.' Sometimes there are two meaningless dots in different positions near 'pa.' These are possibly the issues of the local dynasties ruling near Chandragiri and to its north, as they appear to be connected with the later granulated issues of the 'Carnatic.' Coins of this third variety have, generally, a great deal of alloy and indicate that they are the issues of impecunious and not very conscientious rulers.

The original issues of Kṛishṇa Rāya like the 'Lakshmi Mada' show elegant design and the art is not of a very low order. The general

#### Imitations.

opinion against the type is due to the imitations and forgeries being more prolific than the genuine issues of the Emperor. Some of the coins, specially those coming from Bassein, show one or both sides only in very low relief and the fissures on the edges and the centrifugal lines on the surfaces indicate that the imitators and forgers did not have a good knowledge of the technique of die-cutting and striking, particularly heating the metal to the right temperature and perhaps using the right material for making the dies.

Of the Bālakṛishṇa type half Varāhas, some are smaller in diameter (which is about '35 or less than '4) and thicker and show only a part

#### Akola Finds.

of the legend on the reverse. These can be safely attributed to the Emperor. The other varieties are wider ('45 and even '5) and thinner, contain more of alloy and some of them show very inferior workmanship. These would be later imitations. No. 14 appears to come from the same area as Varāha No. 9 perhaps from around Chandragiri and Vellore. No. 15 is a northern imitation. Many of such specimens, some in the British Museum and some in the Mysore Museum, come from Bassein in the Akola district of the Central Provinces. This information about the provenance need not lead to the conclusion that Kṛishṇa Rāya's direct sway extended even for a temporary period to Bassein, because coins of other rulers like Harihara II also come from the same area and show the same characteristics. Many of these specimens show that one of the dies or both might have been shallow, giving a rather low relief to the figures. The good metal they contain does not support the view that they were only forgeries. It is possible that they were the issues of some regular mint situated in the north and acknowledging the leadership of Vijayanagar. About this time, there was the small Hindu state of *Kherla* in this locality which had the Bahamani and Shahi Kingdoms as its enemies just as Vijayanagar had.<sup>1</sup> In all probability this state acknowledged the

<sup>1</sup> Imperial Gazetteer Vol. II, P. 383.

leadership of Vijayanagar and played an important part in its foreign affairs. This appears to be a suitable explanation for the Akola finds, which range from Harihara II to Achyutarâya.

The existence of forgeries in baser metals is also a point of considerable interest. It is probably the rudeness of the imitations and forgeries and the name 'Durgâ Varâha' which perhaps led to the identification of the obverse effigy with Durgâ or the Boar incarnation. There cannot be much doubt that the figure on some of the best made coins is that of Bâlakrishṇa. An image of this deity was brought by Kṛishṇa Râya from Udayagiri and installed at Kṛishṇâ-pura in Vijayanagar in the year 1514-15 A. D. It was subsequently destroyed, perhaps by the Moslem iconoclasts, so that, to-day, in the great tottering ruined temple at Hampi, no image remains and there is only a figure of the Mount Garuḍa on the pedestal to indicate that Kṛishṇa stood above it. To Kṛishṇa Râya, who was a devotee of Viṣṇu, the figure of Kṛishṇa had a great appeal, one special reason being perhaps that he bore that very god's name. Thus it would appear that Kṛishṇa Râya was minting only the Umâmahêśvara type during the first five years of his reign and after the installation of Bâlakrishṇa in the new temple he probably made it his 'Isṭadêvata' or chosen deity, and put the effigy of that god on his gold coins. It must, however, be confessed that on the ruder specimens the figure has a distinctly feminine form.

The image of Kṛishṇa was revived by some later dynasties. Muralîdhara or Kṛishṇa with the flute appears on late Vijayanagar coins; Kâlingamardana, the snake killer, on the issues of Chikkadêvarâja of Mysore; and Kṛishṇa with the butter re-appears on the coins of Kṛishṇarâja III of Mysore as the Navanitânṛitta Mûrti in the dancing posture.

#### Type D.—Bull.

##### (a) COPPER 'JITAL'

##### 17. Ae '6

Obverse:—In circle of dots, fine bull standing to left with ornamented covering cloth on its back secured by girdle or girthbelt. Folds of fat show on its neck and a gingle on its throat. Sun and Moon in field above.

Reverse:—In the middle a conventionalised sword looking almost like an arrow flanked by discus and conch, with two line Kannada legend above and below

Śrî Kṛi ṣṇa

Râ ya

##### 18. Similar to 17. but ruder bull to right.

## (b) HALF JITAL.

## 19. Ae Smaller.

Similar to 17 but of half value.

Krishna Râya's bull type is similar to Dêva Râya I's bull type and shows that the bull and sword type which persisted in Vijayanagar for nearly a century and a half is the most important copper type of Vijayanagar. It was probably revived by the

Tuluva dynasty and continued down to 1514 A. D. when, as stated above, the emperor became a pronounced devotee of Vishnu owing to his success in his great campaign and also perhaps due to the influence of his guru Tōlappaḷāchārya whose descendants even to-day own the village of Krishnāpūr situated amidst the ruins of the old city. When on gold coins Krishna took the place of Umāmahēśvara, on the copper issues Śiva's mount, the bull, gave place to Vishnu's mount Garuḍa. This change is only indicative of the personal devotion of the emperor, for there is clear evidence in epigraphy to show that the state continued to patronise the worship of other deities also. As a declared adherent of the Śrīvaiṣṇava faith and under the influence of his advisers of that sect, the emperor perhaps found it necessary to substitute Vishnu for Umāmahēśvara, the patron deity of the Empire in its earlier days.

Type E.—Garuda.

## (a) COPPER TAR.

## 20. Ae '8. Unusually large, thick and heavy.

Obverse :—In circle of closely lined dots, anthropoid white-headed kite or Garuḍa to left with beaked face wearing tall kirita or crown with two fillets, hands joined on breast in the attitude of devotion. He kneels on his left knee with the right foot on the ground in the virāsana or heroic posture. Small wings are spread out behind the arms and the fillets and waist cloth are flying in the air.

Reverse :—Three line Nāgari legend in large characters with interlinear rules :—

Śrī pra  
tā pa ka shṇa  
Râ ya

## (b) COPPER 'JITAL'

## 21. Ae '6 Smaller coin of the usual size.

Obverse :—Similar to No. 20 with linear circle.

Reverse :—Similar to No. 20, letters proportionately smaller. On some specimens the circle is absent and the legend is fragmentary.

22. Similar to 21, but with conch and discus on obverse in field near head.  
 23. Similar to 22, but figure ruder and represented by a large number of dots.  
 No border. Perhaps the issue of a local or southern mint showing poor art. The dotted figure which appears also on later local Madura coins suggests that No. 23 came from the same place.

The large and thick Garuḍa variety appears to be a substitute for the silver 'Tar' which was perhaps given up for want of the supply of that metal. It is followed by similar issues of Achuta Rāya, Venkaṭapati Rāya and the Madura Nāyaks, has large legend in Nāgari characters on the reverse and shows that Śivaji's Chatrapati type follows the model of Vijayanagar. The figure of Garuḍa is fairly good, though some of the lines are too straight and the waist is small to exaggeration.

The effigy of Garuḍa appears in various forms on the coins of the Guptas, the crest of the Yādavas, the coins the Silaharas, the Pāṇdyas and the Kālachurya Sivabhaṭa. Kṛishṇarāya's Garuḍa which kneels clearly and wears a crown is more likely to have been copied from the later Pāṇḍya types of Madura than from any others.

Rangachari and Desikachari<sup>1</sup> ascribe a Recumbent Bull type to Kṛishṇa Rāya, and they read the middle line on the reverse of the coin they have figured as 'Kṛishṇa.' This reading may not be correct as the only letter that appears clearly is 'Pā' which cannot be connected with anybody except Achyuta Rāya. The existence of a Recumbent Bull type of Kṛishṇa Rāya is, however, not impossible as Rāmēśvaram and Koṇḍaviṭṭu, the areas where the Recumbent Bull appeared previously, were both included in the Emperor's dominions.

#### 24. Half Jital.

ACHYUTA RĀYA—1530-1542.

Type A.—Gandabherunda.

(a) GOLD VARĀHA.

25. Ai '45 Varāha Wt. 52.

Obverse:—Back view of Gaṇḍabhêruṇḍa or double-headed eagle flying upward wearing ornaments. The wings and feathers are ornamented and the head has a crest. The huge bird is flying upward carrying in each of its two beaks and two claws a full grown tusker elephant, evidently for feeding upon. The bird wears necklets and rings on its necks and the elephants trumpet in desperate terror with uplifted tail and trunk.

<sup>1</sup> Ind. Ant. XXIII, p. 24.

Reverse :—Three line Nāgari legend with interlinear rules :—

Śri pra

tā pā chyu ta

rā ya

The standard of art is good.

26. Ai . 4 Varāha Wt. 52·7.

Obverse :—Similar to 25.

Reverse :—Indefinite Nāgari legend with 'pa' and 'ta' visible standing for Śrī Pratāpāchyuta Rāya as on 25. But across them is a large boat-shaped pellet caused perhaps unintentionally by a depression in the die.

Two specimens of this kind exist in the British Museum and one of them which has faint figures is definitely stated to have come from the Akola district. The peculiarities of the Bassein Vijayanagar finds are noticed elsewhere.

(d) GOLD HALF VARĀHA.

27. Ai . 4 Wt. 26·4.

Half Varāha similar to No. 25.

28. Ai . 35 Wt. 26.

Similar to 27 but the impression is fainter on both faces.

The coin comes from the Akola District.

29. Ai . 4 Wt. 24·2 Under weight.

Obverse :—Similar to 25 with bird moving to left.

Reverse :—Similar to 25 with characters clear, especially 'chyu'

The die cutter of this coin was a good workman. But he observed convention more than propriety as his elephants had still their girth ropes and the bird flew in air without opening even its very short wings. The group is well executed but the artist has failed to visualise a flying bird. Some specimens show the bird and the elephants beautifully shaped.<sup>1</sup>

B. Copper Coin.—Gandabherunda.

30. Ae . 7.

Obverse :—In linear circle, two-headed eagle similar to 25.

Reverse :—Worn three-line Nāgari legend of large size. Perhaps standing for 'Śrī Pratāpāchyuta Rāya.' It is doubtful if the third letter from the end is 'shṇa.' If so, the Gaṇḍabhêruṇḍa type would begin with Kṛishṇa Rāya.

<sup>1</sup> See Mysore Catalogue Draft No. 44. The specimen was received from the Treasury Officer, Shimoga, on 3rd November 1915.

## 31. Ae 5

Obverse:—In linear circle, rude Gaṇḍabhêrunḍa moving to left, with lifted tail and showing both wings and holding an elephant in each beak.

Reverse:—Similar to 29.

This rude variety offers a great contrast to the fine gold coins and it is difficult to believe that they came from the same metropolitan mint. There is a Gaṇḍabhêrunḍa type from Madura with the names of the Nâyaks on the reverse; and Ikkeri, which had the Gaṇḍabhêrunḍa crest, might also have imitated this type. At Bangalore there is one worn specimen with the bird on the obverse and the boar on the reverse. This coin belongs perhaps to the days of Tirumala Râya.

The double-headed eagle is a very ancient and well known symbol of royalty throughout the world. It might have taken its birth in the Indus valley of the Copper Age or in early Mesopotamia along with the Sphinx and the Gryphon and spread westward to Europe and even Central America and south eastward to South India. Numerous Indian dynasties have had it as their crest or banner. It appears to have descended through the Châlukyas and the Hoysalas to the Vijayanagar kings from whom Madura and Ikkeri and, later on, Mysore inherited it. In contemporary India it is the banner and crest of the kings of Mysore.

The inferior artists unable to show its two heads and wings in any other posture have mostly depicted it as seen from above. But a well known sculptured representation is on a pillar at Belgami, an old Châlukya city in the Shimoga District where it is seen in a beautiful anthropoid form fighting a lion.

## 32. Elephant.

Obverse:—Elephant to left.

Reverse:—Śrī Pratâpâchyuta Râya.

Rangachari and Desikachari<sup>1</sup> describe and figure a Prancing Horse type and attribute it to Achyuta Râya, whose name they read on the reverse. The legend is different in character from the usual Vijayanagar legends and on the reproduction given by them only one letter is readable and it may be 'Pa' which would make it a part of Śrī Pratâpâchyuta Râya. There are about ten doubtful specimens in the British Museum and on the clearest of them the legend is 'Śrīpratâpâ Râ (or Sa) Râya. The coins themselves have more of the later Vijayanagar character and may be local issues of the days of Sadâśiva or Râma dēva, if not of Achyuta Râya. But Rangachari and Desikachari also describe another coin of the Prancing Horse type on which they read Uttama Râya. The latter appears to read Râja Râja, in which case the Prancing Horse type would reach back to the later Chôlas. The type needs further study.

<sup>1</sup> Ind. Ant. XXIII, p. 24.

## PART IV—MANUSCRIPTS.

### (a) PARADĀRA SÔDARA RĀMANA KATHE.

On page 47 of the report for the year 1929, it was proposed to gather further information about Kumāra Rāma from other manuscripts and publish it here. Since then, detailed information has been gathered from the manuscript in the Madras Oriental Library and published in the Quarterly Journal of the Mythic Society for January 1930 (Vol. XX. No. 3, page 201 ff.). This has rendered it unnecessary to publish a further note here.

### (b) HYDER-NĀMA.

(A manuscript in Kannaḍa)

Plate XX—2.

The sources for the history of Hyder Ali's reign are numerous and in various languages—English, French, Persian, etc. To them may now be added the 'Hyder-Nāma,' a Kannaḍa work by a contemporary writer. It runs over 103 numbered leaves (206 pages) of the old type of indigenous paper (See plate XX—2) and was obtained from Mr. Karṇṭk Lakshminarasiah, Ināmdar, Tumkur, who is descended from Nallappa, a well known officer of the Mysore Court in the days of Krishṇarāja Wodeyar III. His ancestors are said to have been in the service of Hyder Ali and Tippu Sultan and it is stated that his grand-father, also Nallappa by name, was Hyder's contemporary. Hence the present manuscript may be called the 'Nallappa Manuscript' for identification purposes. It appears to have been copied from some original from which also another copy appears to have been made and retained in the Mysore Palace. The latter contains the date of the work, which is not found in the manuscript now examined.

The date of the manuscript according to the version of the Hyder-Nāma found in the Palace Library is "Krôdhi saṁvatsara Ashâḍha suddha Êkâḍaśi, Tuesday." The mixture of Hindustani words is an indication that the manuscript was written during the period of strong Moslem influence.

#### **The date of the Manuscript.**

The manuscript also stops short at the death of Hyder without even alluding to any of the events of Tippu's reign except his accession. Besides, the author describes a host of minor details pertaining to the reign of Hyder Ali, thus proving that he must have been, very probably, a Hindu officer who was quite familiar with



Hyder and intimately connected with his government. There can be no doubt about the abovementioned date which is verifiable and corresponds to Tuesday the 29th June 1784 A. D. Since Hyder died on 7th December 1782 A. D., the interval of eighteen months might have been taken for the preparation of his biography.

The work is a chronicle describing, as the author himself has said, the 'Durbâr' of Hyder Ali Khan Bahadur who ruled at Seringapatam.

**Historical Importance.** It gives in detail an account of the events in the life of this hero year after year and, naturally, ends with his death.

Though much of Hyder's history has already been known, the chief value of the manuscript consists in giving confirmatory evidence, while, here and there, some new materials are also supplied to the historian. The author writes with a healthy independence and a judicious frankness which could not be expected from a court chronicler. He admires Hyder and the way in which the usurper saved the independence of Mysore by his diplomacy and generalship and raised the kingdom to the position of the strongest contemporary power in South India, while at the same time he condemns the blemishes in his hero's character and points out his follies. Though he gives the Mysorean version of many events like Hyder's decisive victory at the battle of Arni, he frankly admits also his defeats on many occasions. Thus he is a true historian and not, in any sense, an apologist or eulogist. His work is welcome as a corrective to the existing accounts of Hyder's life which are to a considerable extent based on the records of his enemies or of his own Moslem secretaries.

A summary of the information supplied by the work is given below, important points of interest or divergence from known authorities being mentioned in the footnotes.

#### ANCESTRY OF HYDER<sup>1</sup>.

The ancestors of Hyder were natives of Arabia, who had been serving under Bijapur<sup>2</sup>. After some time, some members of this family

**Fateh Ali.** of whom Hyder's father was one came to Kolar<sup>3</sup>. Staying there for a few days, he entered into the service of

Diler Khan,<sup>4</sup> the Governor of Sira and remained with his family at Gummanahalli,

<sup>1</sup> Wilks bases his account of the ancestry of Hyder on a memoir at the tomb of Fattah Mohammed in Kolar and states that he has checked it 'by a variety of records and oral information.' The account here is, however, fuller than that given in the Hyder Nâma.

<sup>2</sup> Mohammed Bhelole was the first known person among Hyder's ancestors. He came with his two sons from the Punjab to the south and settled at Alund in 'Calburga.' Wilks' History of Mysore Vol. I. p. 149.

<sup>3</sup> The two sons, after their marriage, proceeded to Sira direct at first and then came to Kolar after the birth of Hyder's father.—*ibid.*

<sup>4</sup> The name given by Wilks is 'Derga Kooli Khan' who was attracted by Fattah Mohammed while the latter was serving under a Nâyak during the siege of 'Ganje cottah.'—*ibid.* p. 150.

which subsequently became his jahgir<sup>1</sup>. A brother of his by name Ghulam Hyder Saheb remained under Mallikarjuniah of Maddagiri and his uncle Ali Saheb was employed under the killedar of Doddaballapur<sup>2</sup>. But Fateh Ali did not remain long to see the improvement of the fortunes of his family, for he died soon after in a battle with the Poleyagar of Chitrakal<sup>3</sup>.

### RISE OF HYDER ALI.

The gradual stages in the rise of Hyder Ali to power are traced very well in this work. The death of his father only left him a legacy of a debt of 10,000 *varahas*<sup>4</sup>. The Navab of Sira, who was the auditor, began to press for the repayment of the loan. Being unable to pay the loan, the two sons of Fateh Ali left the women and children as surety<sup>5</sup> for the amount and tried to get some help from their uncles. Through the help of their uncle at Maddagiri<sup>6</sup> they got the required amount from the Dalvoy Dēvaraja of Seringapatam<sup>7</sup>. In return for this both Hyder and his brother entered Mysore service<sup>8</sup>. After the death of Ghulam Hyder, his office was conferred upon Shah Saheb, the brother of Hyder Ali<sup>9</sup>.

Hyder Ali came to prominence for the first time during the siege of Dēvanahalli in Śaka 1668 (1746 A. D.) When Karāchūri Nañjarāj Urs had come for the purpose of taking Dēvanahalli he instituted a tournament<sup>10</sup> in which Hyder alone was successful. And on account of his bravery during this siege he earned the favour of Karāchūri Nañjarāj Urs and was made the commander of 50 horse and 200 foot soldiers<sup>11</sup>.

<sup>1</sup> There is no mention of Gummanahalli by Wilks. He states that 'Boodi cota' was given him as jahgir.—*ibid.*, p. 152.

<sup>2</sup> These details are not given by Wilks.

<sup>3</sup> He was buried in the Makbara at Kolar. See notes on Makbara under Kolar, *Supra* p. 21. Wilks gives a different account of his death; he states that he lost his life in a battle between Tahir Khan and Abdul Russool, his employer.—*ibid.*

<sup>4</sup> The exact amount of the debt is not mentioned by Wilks; rather he states that it was a pretext for the Governor of Sira to get rid of Hyder's family and misappropriate Hyder's paternal property. For this ill treatment Hyder takes revenge 32 years later.—*ibid.* p. 153.

<sup>5</sup> Wilks does not mention all this. According to him, Hyder was only seven years old then while the age of his elder brother was nine. Their mother accompanied them to Bangalore.—*ibid.*

<sup>6</sup> According to Wilks it was at Bangalore that Hyder's maternal uncle resided as killedar of the place.—*ibid.*

<sup>7</sup> Wilks does not mention this fact.

<sup>8</sup> Hyder, at first, did not join any service according to Wilks. He is stated to have been at large, though occasionally he assisted his brother at his pleasure.—*ibid.*

<sup>9</sup> Wilks is silent on this point.

<sup>10</sup> This is not alluded to by Wilks.

<sup>11</sup> A Similar account is given by Wilks; but he adds that Hyder was also placed in charge of one of the gates of that fortress and given orders to recruit and augment his corps.—*ibid.* p. 153-4.

The next opportunity for Hyder to distinguish himself was in the Carnatic.

### Carnatic Affairs.

The chaotic condition of the Carnatic had drawn the attention of the Subhadar of the Dakhan, who, after capturing Trichinopoly, made over the country to the charge of Anwaruddin. But the place was contested by Chanda Saheb, a member of the old royal family. Hearing this, Nasir Jung, the Subhadar of the Dakhan, came with a large army to Arcot, at which Chanda Saheb fled to Pondicherry. But since it was the rainy season, Nasir Jung had to return to Hyderabad. Hyder, who had gone with his elder brother and Barakki Venkata Rao to help Nasir Jung took advantage of the civil war between Nasir Jung and his brothers and obtained fifteen camel-loads of Akbar shahi *mohurs*<sup>1</sup>.

Another opportunity offered itself to Hyder Ali when Chanda Saheb besieged Trichinopoly<sup>2</sup>. Mohamed Ali, the then Nawab of Arcot

### Trichinopoly.

requested the Raja of Seringapatam to help him in raising the siege, in return for which he offered to hand over Trichinopoly to Seringapatam. So in Śaka 1673 (1751-2 A. D.) Karāchūri Nañjarāj went with 10,000 horse, 50,000 infantry and some guns to Trichinopoly to the help of Mohamed Ali. When Chanda Saheb was killed and the siege of Trichinopoly raised, Nañjarāj justly demanded that the fort of Trichinopoly should be handed over to him according to the terms of the treaty. But Mohamed Ali deceived Nañjarāj and refused to hand over the fort<sup>3</sup>. During the siege of Trichinopoly Hyder had played a very important part for which he was given the title of Bahādur<sup>4</sup> and asked to increase his forces. With considerable efforts he was able to form an army consisting of 2,000 horse, 4,000 armed peons, and 4,000 bar<sup>5</sup>.

In Śaka 1677 (1755-6 A.D.), Salabat Jung, the Subhadar of the Dakhan, invaded Mysore with the help of a French force under the

### Tamil Polegars.

command of Mons. Bussy. On account of this the army of Nañjarāj, which had gone to the help of Trichinopoly, had to return to Mysore. But since in the meantime the Raja had made peace with Salabat Jung by the payment of 56 lakhs of rupees<sup>6</sup> Hyder was sent to the

<sup>1</sup> Wilks states that two camels laden with gold coins were taken away.—*ibid.* p. 167.

<sup>2</sup> See p. 172 ff. in Wilks' book Vol. I for a fuller account.

<sup>3</sup> Wilks says that the revenues of Srirangam were given up, though formally, by Mohamed Ali. Later on the French occupied the place.—*ibid.* p. 214.

<sup>4</sup> According to Wilks this title was bestowed when Hyder was virtually the master of half of the Kingdom and on the occasion of the defeat, by him, of the Mahrattas.—*ibid.* p. 230.

<sup>5</sup> Wilks' number—1,500 horse, 3,000 regular infantry, 2,000 peons and 4 guns with their equipments. Of the horses 500 were his own.—*ibid.* p. 217. When he marched against Dindigul he had 5,000 regular infantry, 2,500 horse, 2,000 peons and 6 guns.—*ibid.* p. 218.

<sup>6</sup> But only one-third of the amount was paid. For the balance security was given and hostages were delivered; yet nothing was paid. Some of the hostages died in prison, some escaped and the rest were released after a time. A similar account is given by Wilks.

Dindigul area to conquer the Poleyagars<sup>1</sup> After defeating Amminâyaka, Appinâyaka and other Poleyagars of Palni, Virūpāksha,<sup>2</sup> Mille-Mirangi, he amassed wealth to the extent of 20 lakhs of rupees. Placing Khande Rao as his vakīl at Seringapatam in order to get necessary orders from that quarter, he went on increasing his army and wealth.

In Śaka 1678 (1756 A. D.), due to some misunderstanding in connection with the treasury between the two Dalvoy brothers Dēvarājiah left Seringapatam and remained at Satyamangala. At that time Hyder, his brother-in-law Syed Mukhadam and Dewan Venkata Rao were sent against the Nayars of Calicut. After defeating the Nayars they made peace with them on the understanding that the Nayars should pay a tribute of Rs. 12 lakhs.<sup>3</sup> But the Nayars secretly negotiated with Dēvarājiah and promised to pay him the stipulated tribute of Rs. 12 lakhs instead of to Hyder in case he would withdraw the army of Hyder from Calicut. When Dēvarājiah asked Hyder to come back, the latter refused to do so unless he was paid Rs. 3 lakhs towards the expenses of his army. This Dēvarājiah did and after withdrawing the army sent Hari Singh<sup>4</sup> to collect the amount of the tribute.

The same year the Mahrattas invaded Mysore with a large army of one lakh of horse and one lakh of infantry. The Raja of Seringapatam made peace with them by promising the payment of a fixed sum of Rs. 32 lakhs. Since there was not enough money in the treasury, only six lakhs of rupees were paid<sup>5</sup> and thirteen Taluks<sup>6</sup> were handed over to the charge of the Mahrattas till the remaining amount was also paid up. The Mahrattas then returned to Poona after placing Raghoba, Bāji Rao and a body of 6,000 horse in charge of the thirteen Taluks.<sup>7</sup>

<sup>1</sup> This, according to Wilks, was the epoch when Hyder's ambition began to unfold. The designation of his new appointment was 'Foujedar of Dindigul.'—*ibid.* p. 218.

<sup>2</sup> Mentioned as 'Veerapatchy' by Wilks. But Mille-Mirangi is not mentioned by him, nor the amount of wealth amassed by him in this connection. The names of the Poleyagars, too, are not mentioned. He states, however, that Hyder practised many deceptions on these people.—*ibid.* p. 218.

<sup>3</sup> Wilks states that this amount was to be paid by instalments.

<sup>4</sup> The rivalry between Hari Singh and Hyder is alluded to by Wilks on several occasions.

<sup>5</sup> Wilks states that of the stipulated amount, only five lakhs was paid in cash.

<sup>6</sup> The following were the thirteen taluks handed over to the Mahrattas: Nagamangala, Kadaba, Banavara, Channarayapatna, Kikkeri, Haranahalli, Kadur, Turuvekere, Belur, Chickanayakanahalli, Honnavalli, Huliurdurga and Kandikere. To this list of 13 taluks Wilks adds 'Culloor'—*ibid.* page 222 foot-note.

<sup>7</sup> Before long Hyder came and remonstrated with Nāḥjarāj advising him to expel them on the approach of the rains and withhold payment of the balance.—*ibid.* p. 222.

Hereafter a series of events happened which gave Hyder numerous opportunities to distinguish himself and come to the forefront<sup>1</sup>.

**Hyder Indispensable.** The treasury was empty and the government weak, so that it required the strength of a man like Hyder to preserve order in the country. It now became absolutely impossible to rule without his help and for every little business Hyder's help was requisitioned. Thus his prominence in the State increased very much until at last he set aside the nominal ruler and himself became the Navab.

Now, trouble was at hand on all sides. Since the treasury had become empty on account of the havoc committed by the Mahrattas, the **Hyder's opportunity.** siege of Trichinopoly etc., the soldiers could not be paid their salary. The result was that they sat *Dhârna* at the houses of the Raja and Dalvoy Nañjarâja Urs. Hyder was therefore requested to put down the rebellion of the army. Now was his opportunity to make himself the most prominent person in the kingdom. He undertook the work, though with seeming reluctance, and accomplished it by the use of politeness in the case of some and force in the case of others. Money was collected from various sources. Even Hari Singh was put to death and his wealth siezed. A jahgir of ten taluks<sup>2</sup> worth three lakhs of *varâhas* was conferred on Karâchûri Nañjarâj<sup>3</sup> and Khande Rao was appointed as the Dêwan.

In Śaka 1680 (1758-A. D.), the Mahratta leader Mukunda Rao began to plunder Bangalore and created considerable trouble. **Siege of Bangalore, 1758.** Barakki Srinivasa Rao was sent by the Mysore Raja against him. Remaining at Bangalore, Srinivasa Rao in return began to plunder Hoskote, which was the Mahratta stronghold.<sup>4</sup> Now therefore Mukunda Rao appealed to the Mahratta leaders Mirchi Gopal Hari and Mallâr Rao Rasta who were touring in Arcot and Mysore provinces to collect the chauth. With the help of their large army consisting of 40,000 horse, they besieged Bangalore, Maddur and Chennapatna. After some time, when the food stuffs in the fort of Bangalore were exhausted, Barakki Srinivasa Rao wrote to the Raja and to his father for help. But none of the sirdars would

<sup>1</sup> On the English and the French being again at open war, the latter and Maphuz Khan, the younger brother of Mohammed Ali, indented on Hyder's aid in the matter of expelling the English. But Hyder, who was filled with selfish motives, captured 'Sholavander' and seized the cattle and moveables of Madura, though near this place he sustained a heavy defeat at the hands of Mohammed Issoof, the Commandant of the English Sepoys.—*ibid.* p. 223 ff.

<sup>2</sup> The following were the ten taluks granted as Jahgir to Karâchûri Nañjarâj:—Namakallu, Paramati, Syadamangala, Bettadapura, Arkalgud, Konanur, Anantagiri, Mysore, Kattemalalavadi and Periapatna.

<sup>3</sup> Wilks says that Nanjarâj was retired from service henceforward.

<sup>4</sup> Wilks does not mention Srenivasa Rao's part though, in other particulars, he gives the same account

undertake this difficult task of supplying provisions to Bangalore. The last resort was, therefore, Hyder and Barakki Venkata Rao requested him to save his son from this situation. Accepting this task Hyder went with his army and was able to defeat the Mahrattas completely in the battle near Channapatna. So they made peace with him and left the country, as Hyder now stood surety for the remaining amount to be paid to them.

Four months later Hyder demanded the amount due to the Mahrattas. Since it was impossible for the Raja to pay the amount, half the kingdom. the kingdom was transferred to Hyder's administration in view of the dues payable to him.

Due to some misunderstanding between Karāchūri Nañjarāj and the Raja, in Śaka 1681 (1759 A. D.), Karāchūri left Seringapatam and took his seat at Mysore. But owing to the evil advice of Khande Rao, Pradhāna Venkatapatiaya and Lala Saheb, the Raja sent Hyder against him. Nañjarāj, however, refused to move, but after four months of hard fight, made peace by which his *jagir* was reduced to five taluks<sup>1</sup> worth one lakh of rupees and he was made to stay at Konanur.

After some time Hyder again requested the Raja to give him some more provinces as he had had to spend much during the recent expedition. In spite of the advice of Khande Rao, the Raja handed over to the charge of Hyder four of the taluks<sup>2</sup> Paramati, Namakallu., etc., which had formerly been given to Nañjarāj. This vexed Khande Rao much. So in Śaka year 1682 (1760 A. D.) Khandi Rao, Pradhāna Venkatapatiaya, Venkatapatiaya of the treasury, Lala Saheb, Vīranna Setty of Kollegal and Anniah Sastri<sup>3</sup> conferred with the Rāja and the Dowager and resolved that the over-grown strength of Hyder should be curbed. For this purpose they applied for the help of the Mahratta leader Beenee Visaji Pandit through Bukkañōji and had obtained it to the extent of 6,000 horse.

On the 13th of Śrāvana śuddha of Śaka year. 1682 Pramādi (24th August 1760) when the Kāveri was in full floods, they closed the gates of Seringapatam and opened fire on the army of Hyder which had encamped between the two streams of the river Kaveri. Hyder was surprised at this; but he was undaunted. The very same night he took the help of a boatman and twenty of his trusted men, crossed the river and went towards Bangalore<sup>4</sup>. The next morning his family and children were captured by Khande Rao and taken prisoners to Seringapatam.

<sup>1</sup> The five taluks were: Kaṭṭemāḷalavaḍi, Periapāṭṇa, Konanūr, Beṭṭadapura and Arkalgūḍ.

<sup>2</sup> None of these taluks is specified by Wilks.

<sup>3</sup> Only Khande Rao's name is mentioned by Wilks.

<sup>4</sup> Although Bangalore was his direct object, he suspected treachery there and proceeded, therefore, first to Anekal which was commanded by his brother-in-law, Ismail Ali.—*ibid.* p. 258.

After taking possession of Bangalore from Kabir Beg, Hyder began to make preparation for war<sup>1</sup>, and ordered the army of Mukhadum Saheb to return immediately from Pondichery<sup>2</sup>. He then went to Kōnanūr in all humility to beg the pardon of Karāchûri Nāñjarāj Urs and get his help as it was very valuable in this difficult situation. The Dalvoy was very much pleased with Hyder's behaviour and promised his help in spite of the advice of Barakki Srinivasa Rao and others not to place any confidence in such a person who had proved his ingratitude on various occasions. So with the help of the Dalvoy, Hyder brought under control a considerable portion of the country and encamped before Seringapatam<sup>3</sup>.

In Śaka 1683 (1761 A. D.), a treaty was entered into by which the Raja was allowed a jahgir worth three lakhs of rupees, while the remaining kingdom was handed over to Hyder. As a reward for arranging such a treaty Pradhāna Venkatapatiaya<sup>4</sup> was rewarded with Kunigal taluk and Khande Rao was put into a cage for his ingratitude, exposed in the market place at Bangalore and fed on milk and rice like a parrot. In Śaka 1683 Vishu samvat. Āshādha śuddha 1 (3rd July 1761) Hyder took possession of the fort of Seringapatam.

## THE CONQUESTS.

The first act of Hyder after he became the Navab was to help Basalat Jung in his war against the Mahrattas. In return for this, Basalat Jung gave him a sannad for the provinces of Sira and Hoskote. Next he conquered Doddaballapur and Chikballabur (Śaka 1683 : A. D. 1761). The next year (1684 Chitrabhānu ; 1762 A.D.) he conquered Madakasira, Penugonda and Korakonde. After this he went against Chitrakal and took Sannakki Bagur, Hosadurga and other places<sup>5</sup>. Medakere Nayaka, the Poleyagar of Chitrakal, paid eight lakhs of Durgī *varāhus*<sup>6</sup> to Hyder and made peace with him. Hyder also took tribute from the Poleyagars of Rayadroog and Harapanahalli.

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<sup>1</sup> Wilks details all these events and many more which are not included here.

<sup>2</sup> Hyder had sent him there to assist the French against the English during the siege of Wandiwash.

<sup>3</sup> The manuscript includes many more details which Wilks also gives—like Hyder's first defeat by Khande Rao, the stratagems he practised on him, etc.; but his descent on Coimbatore at this juncture is not mentioned in the manuscript.

<sup>4</sup> Wilks does not mention this.

<sup>5</sup> Wilks does not give these details.

<sup>6</sup> According to Wilks he made compromise with Hyder for a fine of 2 lakhs of Pagodas, besides the regulated payments.

But perhaps the most important of these early conquests was that of Bednore or Nagar. Before the late king of Bednore died, he had made his adopted son, Channabasavappa Nayaka, the king. His wife had some secret intimacy with a man by name Nañjiah to whom she had entrusted the entire administration. Channabasavappa Nayaka who could not tolerate this scandal tried to prevent Nañjiah from coming to the palace. The Queen therefore conspired the murder of Channabasavappa and left everything in the hands of her paramour, Nañjiah. But Channabasavappa managed to escape, though he was strangled and thrown into a pit, and was now under the protection of the Poleyagar of Chitrakal. At the request of Medakere Nayaka, Hyder took up the cause of Channabasavappa and started against Bednore. Due to the influence of the real ruler of the state the country was easily conquered and the city was taken possession of by Hyder on the 19th January 1763 (Śaka 1684 Chitrabhānu year Māgha śuddha 5)<sup>1</sup>. The Queen Viramma, however, set fire to the palace and fled with her paramour to Ballālarāyandurga. After restoring order in the city Hyder sent for the queen and imprisoned both the queen and her adopted son at Maddagiri<sup>2</sup>. He then changed the name of Bednore into Hydernagar and made it a mint-town<sup>3</sup>.

In Śaka 1685, Svabhānu, the Peshva Madhava Rao, invaded Mysore. Hyder got together the army of Mir Ali Raja Khan and Fyzulla Khan<sup>4</sup> which amounted to 10,000 horse<sup>5</sup>, 20,000 bar and 20,000 armed peons. The Mahrattas were successful in the battle and many of the most important persons like Barakki Srinivasa Rao, Chandar Rao and others were taken prisoners,<sup>6</sup> but they were allowed to escape when Medakere Nayaka made a rush against them. Hyder had however to make peace with the Mahrattas by the cession of Penugonda,

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<sup>1</sup> Hyder captures Shimoga with treasure, refuses the Ranees proposal to purchase him, discovers at Kumsi one Linganna who was the prime minister of the late Raja, obtains his valuable help, captures Ayyannur and other places, refuses the Ranees proposals again to purchase him (at which she flies away) and finally enters the city in triumph. His booty in this expedition is estimated by Wilks at 12 mil. sterling *ibid.* p. 278.

<sup>2</sup> They were, however, liberated when the Mahrattas captured the place in 1767 A. D. *ibid.* p. 279.

<sup>3</sup> Sometime later there was a plot against his life, but it was discovered and over 300 conspirators were put to death.

<sup>4</sup> At about the same time (December 1763 A. D.) this person had accomplished for Hyder the conquest of 'Stde' which brought in enormous wealth. Hyder also forced the Navab of Savanore into his alliance while Fyzulla extended his conquests further up to Dharwar and a multitude of minor posts, inflicting also a crushing defeat on Gopal Rao, a Mahratta chief.

<sup>5</sup> Wilks' 20,000 horse.

<sup>6</sup> These names are not mentioned by Wilks in this connection.



He remained only one day at Nagar and marched on towards Kodiyala. There he defeated an army of the English and took many of them prisoners. He then fell on the army of Murari Rao who had come to help the English. The English army separated itself into two divisions and fell on Hyder. When the battle commenced, Hyder risked an engagement with the division of Col. Watters and after capturing many guns he returned to Bangalore.

### Hyder's victories.

### Treaty.

The Nawab then fell suddenly on the English force encamped between Erode and Karur and after dispersing that army, he captured Karur, Kangya, Salem and other places. Then he again returned to Bangalore. By that time news came to him that Mohamed Ali returned to Madras on account of some eye trouble. Immediately he started with his army and surrounded Tirumale Khedi, Mutyalapet and other places near Madras. Mohamed Ali therefore negotiated for peace with Hyder<sup>1</sup>. The terms of the treaty now entered into between them were: (1) there should be war between Hyder and Mohamed Ali only in case any of the parties provoked the other, (2) the English should not unnecessarily be allowed to involve them in war and (3) Mohamed Ali had to return all the places taken during the war. Hyder then returned once again to Bangalore<sup>2</sup>.

## RELATIONS WITH THE MAHRATTAS.

In Śaka 1691 Virōdhi year Chaitra (April 1769 A.D.) a Mahratta sirdar by name Mahimaji Sindhia received a sannad from the Peshwa for the subhadarship of Gurrum-Konda, and came with an army of 400 horses. With the help of the Nawab

### Gurrum-Konda.

Halim Khan, the son of Majid Khan of Kadapa he was trying to take Gurrum-Konda. When Hyder heard of this, he immediately sent an army of 5,000 horse, 4,000 foot-soldiers and 4,000 armed peons under the command of Barakki Srinivasa Rao and Mir Ali Raja Khan. Mahimaji Sindhia therefore fled to Poona.

Later on in the same year Hyder started with his army and took tribute from Halim Khan of Kadapa and also from Karnul, Kenchangudda and other places. He then besieged Bellary with his whole army.

The Peshwa Madhava Rao objected to Hyder's taking tribute from the Poleyagars as it was against the usual custom, and Mahratta Invasion, 1769. with his army he marched against Hyder. Hyder gave up the siege of Bellary and turned back.

<sup>1</sup> Wilks is silent on this subject.

<sup>2</sup> The manuscript does not mention anything about the Treaty of Madras which, Wilks says, was concluded in 1769 A.D.

On his way he and his army had to cross the river Tungabhadra which was in full floods. It was not possible for them to encamp there till the flood subsided, as the Mahratta army was fast approaching. At this critical moment Hyder did a deed of great daring by which he and his army safely crossed the river. He sat on an elephant named Imu Bha and entered the river, but as greater achievements were in store for him the flood subsided and he was able to cross the river. Behind the elephant the whole army also crossed the river and arrived safe at Hassan.

The army of the Peshwa was approaching Bangalore through Penugonda and Gudibande. At the same time an army of Hyder was going to Chickballapur. The two armies met each other and in the battle which ensued the Mahrattas were successful. Now Hyder got the information that the Mahrattas would next march towards Krishnagiri. So he sent Sardar Khan to the place. But soon after, the Mahratta army approached Bangalore and after encamping there for one day turned towards Dévarâyadurga.

In Sarvajitu year, Vaiśākha and Jyêshthâ (May 1770) Venkatesiah, the brother of Pradhâna Venkatapatiaya, started with an army from Seringapatam with the intention of taking Maddagiri and Chennarâyadurga. Since he was unable to take them, he was given the Amildari of Tumkur, Devarâyanadurga and Mâkalidurga. He had secretly left his family with Chickappa Gowda and was living in a fort on the Miñchukal hill. The Mahrattas captured his family and kept them prisoners at Maddagiri. Now, therefore, both Venkatesiah and Amir Saheb went against the Peshwa Madhava Rao. After a battle of two or three days Venkatesiah himself was taken prisoner and the Peshwa returned with his army to Nijakal.

According to an order from Hyder, Sardar Khan, Kondala Nayak and Jamshed Bhai came to Bangalore; and they were immediately despatched to the help of Venkatesiah. Before, however, they were able to reach Devarâyadurga, the Mahrattas had taken the place and returned to Nijakal. So this army could only follow them up to Nijakal, where a terrible battle raged between the two armies for thirteen days. Twelve thousand men died on the spot, the Peshwa's brother himself being wounded in the hand by a gun shot. Hundreds of Mahratta sirdars and from eight to ten thousand others were killed. In spite of these Nijakal was taken by them. They took Sardar Khan and others prisoners, cutting off the noses of the common soldiers. As the Peshwa Madhava Rao was suffering from consumption, he left an army of 40,000 horses under Triyambaka Visvanatha Rao for the purpose of taking Seringapatam and returned to Poona in Vikrita year, Vaiśākha (May 1770 A.D.)

In the next month Jyêshthâ (June 1770) Triyambaka Visvanatha Rao captured Gurrum-Konda, and after conferring the Subhadarship on a Mahratta sirdar, he

returned to Tumkur. Since by that time Appaji Balvanta Rao also came to his help with an army of 40,000, they both met and went against Hyder who had encamped near Māgadi. But as the army of Hyder marched towards Melkote, the Mahrattas also followed them and near that place a battle commenced.

In Śaka 1693 Khara year, Chaitra (April 1771 A.D.) Hyder thought of taking refuge in the fort of Seringapatam. For this purpose

#### **Mahratta victories.**

he contemplated marching to Patan during that night. But owing to utter darkness the army lost the way and were wandering here and there. The next morning the Mahratta army saw this confusion and surrounded them on all sides. A terrible battle ensued till midday during which the army of Hyder was thrown into confusion and many soldiers were killed. Lala Miya, son-in-law of Saba Saheb, the elder brother of Hyder, Narayana Rao, the mutsaddy, Toshekhane Srinivasa Jivaji and others died on the field. Barakki Srinivasa Rao, Fyzulla Khan and others fled to Seringapatam. Tippoo Sultan, Venkappiah and others also fled to Seringapatam by changing their clothes into rags. Riding on a horse called Hamsaraja (the king of swans), Hyder was able to elude the pursuit of four thousand Mahrattas and reached the fort of Kadaravalli. He stayed in the fort for some time, came to Seringapatam and made ready for war. Immediately after this the Mahrattas came and besieged Seringapatam. For two months the siege continued.

#### **Hyder recovers.**

One day a portion of the Mahratta army consisting of 20,000 horses crossed the river near Karighatta and came to the maidan; but Hyder gave them such a severe battle that they were compelled to raise the siege and go away to the conquest of other countries.

Hearing of a supply of rice, ghee, wheat, cloth and some money being sent from Poona to the Mahratta army, Tippoo Sultan and Barakki Srinivasa Rao went with an army of 4,000 horses and captured the whole of it. They then took it to Naga where they sold all the provisions, and returned to Seringapatam taking with them cash. But since they deceived Hyder in this matter, he was very much enraged at the conduct of the Sultan, and took from his Bahadury two lakhs of *varāhas*<sup>1</sup>.

In Khara year, Kārtika-Mārgaśira (December 1771), the Peshwa Madhava

#### **Peace.**

Rao died and was succeeded by his brother Narayana Rao. When this news reached Seringapatam, Hyder sent Appaji Rao and others as Vakils to arrange a treaty<sup>2</sup> with the Mahratta Government. As a result of this, Ananda Rao Rasta came and withdrew the Mahratta army in Śaka 1694 Nandana. Jyeshṭha Ashāḍha (June, July 1772 A.D.). Hyder then released Mahimaji Sindhia and other Mahratta

<sup>1</sup> Wilks does not mention this.

<sup>2</sup> It would appear from Wilks' account that the treaty was effected during the life-time of Madhava Rao who was now dangerously ill.

sirdars in return for which the Mahrattas also released Mir Ali Raja Khan, Sardar Khan, Rangappa Nayaka and others<sup>1</sup>.

The same year (1771 A. D.) Nañjarāja Wodeyar died<sup>2</sup> at Seringapatam and his step-brother Châmarāja Wodeyar was placed on the throne.

In the Vijaya samvat (1773 A. D.) the Nayars and Moplahs of Calicut gave some trouble and Hyder sent Rangappa Nayaka and Ramagiri Chamarajiah to suppress them. Since they were killed<sup>3</sup> by the Nayars, Barakki Srinivasa Rao was sent with an army. He pacified the country and remained there for some time. In March 1774. (Jaya year, Chaitra) the Nawab went against Coorg<sup>4</sup> and Madakeri and returned to Seringapatam after conquering Vallarenadu, Balelanadu, etc.

In Śaka 1696 Vaiśākha (May 1774 A. D.) the house of Kadim Uddin caught fire. As a result of this, many people died and many buildings including the temple of Śrīraṅganātha were destroyed. Within a month thereafter, Hyder rebuilt the temple<sup>5</sup>.

#### MAHRATTA AFFAIRS.

It was at the same time that Raghoba, the uncle of Peshwa Narayana Rao caused his murder and came to the throne. Due to some misunderstanding between the Mahratta Government and Hyder Ali, Raghoba invaded Mysore. Hyder sent Pradhâna Venkappaiah, Harikar Narasappa Nayak and Appaji Rao to treat with him. These three men met Raghoba near Sondur. By that time in Poona, the wife of Narayana Rao had given birth to a male child and the child was named Savai Madhava Rao by Balaji Panth and Nana Fudnavis and others, who began to rule in the name of the child. When the sirdars who had come with Raghoba heard of this, all of them returned to Poona without even informing Raghoba. So, Raghoba entered into a treaty with Hyder Ali by which he gave Hyder Sira, Maddagiri, Channarâyadurga, Hoskote, Doddaballapur and other places up to the river Krishna in return for which he demanded the help of Hyder in getting the Peshwaship. After this he returned to Bombay.

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<sup>1</sup> Wilks says that Hyder had to pay heavily for the treaty and cede several districts to the Mahrattas, which reduced considerably his northern frontier—*ibid.* p. 385.

<sup>2</sup> According to Wilks, Nañjarāja Wodeyar was strangled to death at the instigation of Hyder.—*ibid.* p. 386.

<sup>3</sup> This information is not given by Wilks.

<sup>4</sup> Wilks refers to this before his account of Hyder's expedition to Calicut.—*ibid.* p. 389.

<sup>5</sup> Wilks has not mentioned this fact.

But Shamaji Sindhia, the son of Mahimaji Sindhia, refused to vacate Sira, as he did not recognise the sannad of Raghoba. Tippu Sultan and Sirdar Khan were therefore sent to take the place, and after a fighting for three months, they succeeded in taking Sira. They then proceeded to Maddagiri and capturing that place within two or three days sent Lakshmana Panth back to Poona. They had to fight for two months more in order to take Channarayadurga. The Sultan then proceeded to Hoskote. In Jaya year. Jyêshthâ Âshâdha (A. D. 1774 June and July) the Nawab also started from Seringapatam and besieged Hoskote for two months. After taking the town, he sent Tippu Sultan to conquer Gurrum-Konda and he himself returned to Bangalore. The next act of Hyder that year was to order for the repairs of the forts of Maddagiri, Channarayadurga and Sira over which Pradhâna Venkappiah was made the Amildar. By this time, Tippu was able to capture Gurrum-Konda.

In Śaka 1697 Manmatha year. (1775 A. D.) the army of Basalat Jung besieged Bellary. When this news reached the Nawab, he immediately started for Adavani and took possession of the fort. There was in the fort an army of 300 French soldiers under the command of Mons. Lally. With them Hyder made peace and took them into his service<sup>1</sup>. The same night the wife of the Poleyagar of Bellary fled<sup>2</sup> from the fort and the next morning Hyder became the master of Bellary. He then ordered for the repair of the fortress and placed in it Hyder Bhakshi in charge of the fort, returned to Kurugod and within 30 days the place was his.

The Nawab managed to attack Gutti from all the sides: on one side the Nawab himself, on another Tippu Sultan, on still another side the Poleyagars of Chitrakal, Rayadurg, Harapanahalli, etc. With this arrangement, they took many of the neighbouring taluks. So the people of Gutti sent "Vakeels" to decide the terms of peace. Desai Narasinga Rao and his son Vobala Rao also came to the Nawab. But in spite of the fact that 40,000 men were suffering from want of water, they could not come to any terms immediately. Within two days, however, the Nawab took the place and got a rich booty of thousands of horses, elephants and jewels. Balaji Rao was appointed Killedar of Gutti<sup>3</sup>. Medakere Nayaka of Chitrakal was ordered to take possession of Madakasira, Penugonda and other places, while Hyder himself turned towards Bankapur<sup>4</sup>. In Durmukhi samvat Jyêshthâ

<sup>1</sup> But Wilks states that there was a rout in which Bojeraj, the minister of Basalat Jung, was killed and Mons. Lally escaped with difficulty.—*ibid.* p. 393.

<sup>2</sup> No such information has Wilks given.

<sup>3</sup> Wilks has not mentioned this.

<sup>4</sup> There is no reference to this conquest in Wilks' book.

(June 1776 A. D.), he took Bankapur and returned to Seringapatam in Āshāḍha (July of the same year.)

In the month of Bhādrapada of the same year (August 1776) Chāmarāja Wodeyar died, and another Chāmarāja, the son of Karagalli Dyavayya, was placed on the throne<sup>1</sup>.

### CONQUEST OF CHITRADURGA.

Medakere Nayaka now thought of creating some trouble for Hyder. He sent his Vakil Purushottam Panth to the Mughals and the Mahrattas inviting them to invade Mysore. As a result of this instigation, Sirdar Ibrahim Khan came from Hyderabad with an army of 60,000 horses and 80 guns, and began to plunder some portions of Gutti Taluk. On hearing this news, the Nawab went with a compact army and dispersed the forces of Hyderabad. He then besieged Chitradurga (June 1777 A. D.). After three months of hard fight, peace was made with the Nawab by the payment of eight lakhs of Durgi Varahas<sup>2</sup>, the brother of the poleyagar being handed over as hostage.

#### Chitaldrug.

When the Nawab had been engaged in the conquest of Siratti and other places, Medakere Nayaka began plundering Chennagiri, Basavapatna, Santhebidnur and other places.<sup>3</sup> This enraged the Nawab, and Tippu Sultan was sent against him. When Medakere Nayaka heard of this he returned and took refuge in Chitrakal and on the same day Tippu Sultan also came to Chitrakal. Later on the Nawab also arrived and after two or three months of war the fort fell into the hands of Hyder. In Śaka 1700 (February 1779 A. D.) Medakere Nayaka, his brother Parasuramappa, his sons, wife and others were sent under strict guard to Seringapatam.

At that time, due to some misunderstanding between father and son, Hyder sent Tippu under strict guard to Seringapatam and confiscated his Jahgir of Malavalli.<sup>4</sup>

When Asad Ali khan was the Darogha of Bangalore (in Sarvajitu and Sarva-

dhāri A. D. 1767 and 68), the Kannada mutsuddi of

#### Rise of Purniah<sup>5</sup>.

*Toshekhane* Venkataramaniah, had under him a gumāsta by name Purniah. He was well versed in accounts and as such, the favourite of Asad Ali Khan. Thus after the death of Venkataramaniah,

<sup>1</sup> Wilks describes a ceremonial observed by Hyder on this occasion when he found the lineal male succession extinct.—*ibid.* p. 391-92.

<sup>2</sup> Thirteen lakhs of Pagodas—*ibid.* p. 403.

<sup>3</sup> Wilks has not mentioned this fact, though he has described the second siege of Chitaldrug by Hyder.

<sup>4</sup> Wilks does not mention this.

<sup>5</sup> This information is absent from Wilks' book.

When the English heard this, they sent Col. Munro from Madras and Col. Bailey from Bombay. Hyder, therefore, detached Tippu Sultan with an army to engage the Bombay army and to prevent the Madras and the Bombay forces from combining. But since Bailey advanced in spite of this and was trying to join the army of Munro, Hyder himself went with the whole of his army and surrounded him. After a terrible battle the English army was completely beaten and Col. Bailey himself was sent a prisoner to Seringapatam. After this brilliant victory Hyder turned against the army of Col. Munro, which also fled to Madras. Now Hyder once again besieged Arcot. The battle continued here for three months and, finally, in the month of Mārgaśira (December 1780) the fort fell into the hands of Hyder. He then captured various other places.<sup>1</sup>

About the same time Col. Coote landed at Madras with a huge army. Hyder therefore left Arcot and turned towards Vellore. He then went with the whole of his army towards Mohammadbunder. In June or July 1781 a battle was fought between the army of Col. Coote and that of Hyder. When the English army was retreating under the pressure of the Mahammadans, the army of Hyder followed them in haste and since the legs of the horses stuck in the sand on the banks of the river, the whole army was thrown into confusion and from the fire of the English many died. Yet Col. Coote was unable to attack Hyder and he retreated towards Madras.

Mohamed Ali had by this time lost a considerable portion of his kingdom, so that what remained to him after this were the following twelve taluks: Madras, Trichinopoly, Chengalput, Javahirabanda, Nagarataḡaḡa, Tanjore, Vellore, Nellore, Machlibundar, Madura, Wandiwash and Mahammadbunder.

A few months later Col. Maclease came from Madras and gave battle to Hyder's army near Wandiwash, which resulted in the complete defeat of the English and the imprisonment of the commander himself.

In November 1781 there was a battle between the English army and that of Sirdar Khan which was besieging Tellichery. The result of this was the complete defeat of the Mysoreans and the imprisonment of the Khan himself. Being ashamed of this and unwilling to show his face to the Nawab, Sirdar Khan committed suicide by opening his wounds. In order to compensate for this reverse, Hyder sent an army against the English who had now encamped near Calicut. But due to the misbehaviour of this army the Nayars and Moplahs rose against them and killed the leader with many others.

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<sup>1</sup> The names are detailed in the manuscript.

Asad Ali requested the Nawab to appoint him in the place. Purniah was made the mutsuddi and placed also in charge of the *Kārkhānes* or factories. Even after the death of Asad Ali Khan Purniah continued to be a very prominent man and was given a golden umbrella by the Nawab.

### THE CONQUEST OF KADAPA.

In Śaka 1761 Vikāri year, Chaitra (March 1779 A. D.) there was a quarrel between Halim Khan, the Nawab of Kadapa, and Mir Ali Raja Khan which resulted in a war. On hearing this the Nawab started immediately and surrounded the army of Kadapa. Abdul Hussain Khan, the son of Abdul Nabhi Khan, his son Abdul Syed Khan, Abdul Hakim Khan and others fought bravely and killed many men. But of an army of 1,700 which belonged to them some had been killed and some had fled; while at the sight of the Nawab the remaining also fled. Kadapa was thus conquered and granted as Jahgir to Mir Ali Raja Khan.

### SECOND MYSORE WAR.<sup>1</sup>

In Śārvari year, Jyēshṭha (June 1788 A.D.) Hyder made preparation for a war and started towards Arcot with an army of 13,000 horse, 18,000 savārs, 40,000 foot soldiers, 20,000 armed peons, 6,000 servants, 4,000 other savārs and 4,000 *golandaja* (artillery men). In addition to this he had under him 3,000 soldiers under the command of Mons. Lally. At that time the news of a war between the English and the French in Europe reached India. So the French began to support Hyder, for which purpose they also imported many soldiers. Hyder now negotiated with the Mahrattas and the Mughals regarding the war and with their approval set out on the expedition.

In the month of Āshāḍha (July 1780) he divided the army into two parts. He retained the bigger division consisting of the entire force with himself and sent the smaller (consisting of 20,000 horse) with orders to divide itself and plunder Arcot, Trichinopoly, Madura, Chengalput, Mahammarabandar, Javahirabandar, Machlibandar, Nellore, Sarvavali, Tanjore, Kumbhakonum, Madras, Vellore, Tellichery and other places up to Ramesvaram. His idea in making such an arrangement was to see that all these places were plundered on the same day and at the same moment. For this purpose he sent his army to all these places simultaneously. The Nawab himself besieged Arcot after taking Chengamavu, Tiruvannamalai, Arni, Simari, etc.

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<sup>1</sup> See note on the 'First Mysore War.' p. 89 *Supra*.



An interesting discussion given in the manuscript brings out the views of Hyder regarding the best method of putting the English down.

### **Hyder's Views on English Power.**

One day Hyder assembled all the important officers of the army and consulted them about this problem. At this meeting, Tippu Sultan said that it was Hyder himself who was responsible for making the English so very powerful. Hyder was very much displeased and retorted immediately. He told them that it was impossible to put down the British Power in India by defeating them in one place, for they had various places to draw upon—Madras, Bombay, Calcutta and above all England—and that it was not possible to put them down by any ordinary means. His idea was that in order to create trouble for the English in India the only effective method was to bring about a war between the English and the French in Europe; then to set up the people of Iran and Kandahar against Calcutta and Bengal; then to set up the Mahrattas against Bombay; and finally, taking the help of the French, the Nawab himself to attack Madras. By thus instituting wars in all the places at the same time so as to make it impossible for the people of one place to help those of another, the enemy would be destroyed and the country would become his. After stating his views in this manner he scolded his son for his foolishness<sup>1</sup> and began to make preparations for destroying the English.

In 1782 the Nawab took Peramakallu, and Nagaratagaḍa. While he was at Peramakallu two French Generals came with an

### **Battle of Arni.**

army of 2,000 soldiers and joined him, informing him that a still bigger one was coming under the command of Mons. Bussy. Hyder was very much pleased with this intelligence and welcomed them cordially. In May 1782, the English army started from Madras dividing itself into two parts, the smaller going to Vellore while the bigger encamped at Arni. When Hyder was near Peramakallu, a messenger brought this information to him. Immediately he wrote encouraging letters to the Killedar of Arni for defending the fort without fear. Dividing then his army into four parts, namely (1) the army of the Poleyagars, (2) the army under the command of Mons. Lally and Mohamed Ali, (3) another division under the command of Tippu and (4) the biggest division under the Nawab himself, he arranged in such a way as to attack the English from all the sides, while he himself marched swiftly towards Arni.

The same day the English army encamped near Arni and after building a battery before the fort, they began the attack on the fortress. By that time the Killedar had received the letter of Hyder. He went on defending bravely. At about day

### **Hyder's Victory.**

<sup>1</sup> Though Wilks has not referred to this incident, it would be well to compare the view of Hyder expressed here with that which, he says, was stated to Purniah one day with regard to the English: 'The defeat of many Baillies and Brathwaites will not destroy them. I can ruin their resources by land, but I cannot dry up the sea'.—*ibid.* Vol. II, p. 10.

break, Tippu's army advanced against the British who now separated their forces into two divisions and fought with him. Meanwhile, another regiment under Mons. Lally appeared and the English had to fight with these unexpected enemies. No sooner did they begin this than the army of the Poleyagars appeared. This made it necessary for the English to form four divisions. But the arrival, an hour later, of the army of Hyder threw them into great confusion and in spite of all their attempts it was impossible for them to combine. The result was a good deal of confusion and they began a retreat towards Vellore. Hyder followed them, killed many men and captured nearly 2,000 soldiers.<sup>1</sup>

In June 1788, two ambassadors were sent from Madras to negotiate for a peace with Hyder.<sup>2</sup> The terms, as proposed by them, were  
**Negotiations for peace.** the following:—

- (1) Karnatakagada, Satagada and other districts worth 10 lakhs were to be ceded to Hyder.
- (2) Three crores of rupees were to be paid towards the expenses of his army.
- (3) In future, if there arose any occasion in which the English would be in danger, Hyder should go to their help when the expenses of his army would be met by the English.
- (4) Similarly, if on any occasion Hyder was in trouble, the British were to help him during his needs.
- (5) The English and Hyder were to be on mutual peaceful terms.
- (6) Hereafter there would be no need to take the help of the French.

A treaty was to be signed between Hyder, the English, Mohamed Ali and Nizam Ali on the above terms. To this Hyder replied that when Kârachûri Nanjarâj had gone to the help of Mohamed Ali, he had promised to cede to Mysore the fort of Trichinopoly; but in spite of his help both in men and money Mohamed Ali had deceived him and so, if any treaty were to be arranged now, the following terms had to be included:—

- (1) According to the terms of the old treaty the fort of Trichinopoly had to be ceded to Mysore.
- (2) The expenses incurred in this connection were to be paid immediately and the amount borrowed from Karâchûri Nanjarâj was to be refunded with interest up-to-date.
- (3) Vellore had to be ceded to Mysore and the places taken by Hyder had to be left to him.

If the English and Mohamed Ali agreed to these terms then only could there be peace; otherwise the war was to continue. Such was the answer that Hyder sent with the ambassadors to Madras.<sup>3</sup>

In August 1782, Hyder got scent of a rebellion of the Moplahs and the Nayars. In addition to this local rebellion an English army had arrived in the

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<sup>1</sup> Wilks attributes the victory in the battle of Arni to the English.

<sup>2</sup> Not a word is said by Wilks about this negotiation.

<sup>3</sup> This is instructive information which, but for the manuscript, would have been lost.

neighbourhood. To put down this rebellion and restore order, Tippu Sultan was sent by the Nawab. The Sultan fought with the army of the enemies and compelled them to retreat, while he himself conquered all the places on the way to Calicut.

### DEATH OF HYDER.

In November 1782, Hyder was suffering from a carbuncle. Having caught scent of this news, some people had created a rebellion in the army which was ultimately put down. On the afternoon of the 7th December 1782 Hyder called his five important Officers: (1) Abu Mohamad Mirde, (2) Mir Mohamed Sadak, (3) Toshikhane Krishna Rao, (4) Purniah and (5) Añchegurikâr Shamiah and told them that he could not survive and requested that after his death they should serve under his son as they did under him.<sup>1</sup> On the same day, he passed away.<sup>2</sup> Immediately after his death the five persons mentioned above placed the body in a box and sent it under strict guard to Kolar with orders for its preservation. His death was kept a secret and Tippu was brought from Malabar and placed on the throne.

The extent of his dominions<sup>3</sup> at his death has been given here in a detailed manner even including the names of all the villages and fortresses. The author of the Hyder Nâma has made two divisions wherein he gives detailed lists of places which belonged to Mysore before and after the Mohammadan usurpation:—

#### Extent of Hyder's Kingdom.

1. The State included the following taluks before the usurpation of Hyder Ali: the taluk of Seringapatam consisting of 11 villages; 77 other villages, 29 villages in the country below the ghats and some other forts. The territory included the major parts of the modern Districts of Mysore, Hassan, Kadur, Tumkur, Bangalore, Salem, Coimbatore and Madura as far as Dindigal.
2. To these Hyder added 21 forts in Doddaballapur taluk, the kingdom of Nagara (Bednore), Chitrakal, Arcot, Gurrum-Konda, Gutti taluk and various other places. Added to these, Hyder received tribute from Karnûl, Kaniyânûr, Savanûr, Adavani and 50 other places.<sup>4</sup>

<sup>1</sup> No mention is made by Wilks of these facts.

<sup>2</sup> The author of the manuscript has given the following two Charama-Slokas composed by him in respect of Hyder's death:—

<sup>a</sup> ಅಬ್ದುಲ್ ಕಾಡು ಶುಭಕೃತ್ವದಾ ಮುಪಗತೇತನ್ಮಾರ್ಗಶೀರ್ಷವರೇ! ಶುದ್ಧೇಪಕ್ಷವರೇ ತೃತೀಯದಿವಸೇ ಮಂದಾಭಿ  
ವೇವಾಸರೇ! ವಿಕ್ರಾಂತವಸುಧಾಂ ವಿಧಾಯತು ಪಶಂಶಕ್ತ್ಯಾ ವಿಜೇತುಂದಿವಂ! ಶ್ರೀ ಹೈದರ್ ಬಹದ್ದರ್‌ವಾಙ್ಮು  
ಢ್ಯಂ ದಿನೇಪ್ರಸ್ಥಿತಃ॥

<sup>b</sup> ಅಜ್ಞಾಯದ್ವಿಲಯೇಪಿ ಸರ್ವವಸುಧಾಂ ಶಾಸತ್ಯಮೇಘಾಕ್ರಿಯಾ ಧತ್ತೇಯ ದ್ವಿಲಯಸ್ಥಲೀಂ ಬಹುಮತೀಂ ತತ್ಸಾರ್ವ  
ಭಾಷೋಚಿತಾಂ! ಯೋಗೀಶ್ವರಾಂತರ ಸಂಗತಿಃ ಶ್ರುತಿಗತಿಃ ಪ್ರತ್ಯರ್ಥವಿದ್ವಂಸಿನೀಂ ಕ್ಷೋಣ್ಯಾಂ ತಾದೃಶ ಹೈದರಕ್ಷಿಪತಿಃ ಲೋ  
ಕೋತ್ತರೋಗೀಯತೇ॥

<sup>3</sup> See Appendix (A).

<sup>4</sup> For details, see Appendix A.

From this vast kingdom extending up to the banks of the river Krishnâ, Hyder was getting an income of one crore and ten lakhs of varâhas. During the time of the Wodeyars the revenue

**Revenue.**

of the province of Mysore amounted only to forty lakhs of varâhas. Thus the remaining country which yielded an income of seventy lakhs was the addition made by Hyder Ali. The places he had captured during the Second Mysore War contributed a crore of varâhas, and Calicut, Kodiyala, Nellore, Mylapur, the neighbourhood of Madras and other places up to Ramesvaram yielded an income of two crores and ten lakhs of varâhas. Thus ruling from Seringapatam a kingdom extending over a circumference of about 480 miles (40 gāvudas), he got the title of "*Mahāmaṇḍalādhipati*" (i.e., a king or emperor ruling over a maṇḍala).

Factories had been established by Hyder in Muscat and other places to trade in all possible goods. Ambassadors had been sent to

**Trade and Commerce.**

various places up to Rome. In the district of Seringapatam he retained the old system of weights and measures which prevailed from the time of Chickadêvarâja Wodeyar. It was only in the district of Nagara that he introduced a new scheme and the Hydari varâhas, retaining the Śaiva figure on the obverse which appeared on the gold pieces of Śivappanâik. A grand bazaar was opened up near Seringapatam and named the Gañjâm Shahr.

Various departments which were working under Hyder are enumerated, for which see Appendix B. Names of important personages,

**Administration.**

though in respect only of the Military Department, are given—for which also see Appendix C. The details furnished regarding Hyder's procession are both varied and interesting, while they supply valuable information incidentally regarding the different tents, the distribution of work therein while pitched up in foreign lands, the arrangements pertaining to infantry and cavalry, details of dress and other equipments in respect of these, adornment of horses, pay to cavalry, etc. Certain taxes like the 'Iraḷuttappina terige' and the 'Bâladerige' which gave the revenue officers ample opportunities to tease the subjects and also cheat government were abolished. The inâm lands, villages and 'agrahârs' were allowed to continue in peace as in former times. A regular pay system was instituted in the case of the Ursu families according to their rank, and their status was zealously guarded during the life-time of Hyder.

Manifold building activities were undertaken in Seringapatam, Bangalore, Gutti, Chitaldrug, Bellary, Maddagiri, Chennarâyadurga,

**Building activities.**

Penugonda, Nagar and other places, while royal retreats, like the Lal-bagh and Darya-daulat, were constructed both

at Seringapatam and Bangalore. These latter gardens were beautified with plants imported from several far-off places like Delhi, Lahore, Multan, etc.

It is not possible to dilate on matters connected with Hyder's harem which consisted of women of many countries and descriptions.

**Private life.** Nor can we state here anything pertaining to his private life, enjoyments and sports. Suffice it to say, however, that out of the many female children born to him only three were allowed to survive, the rest being purposely killed by him.

The author of the Hyder Nâma gives us glimpses into the character of Hyder here and there. But a few of the noteworthy points which have been stated at the end of the work may be given here:—

**Character of Hyder.** “As an administrator Hyder displayed the qualities of skill, courage, mercy, charity, discipline, impartiality and wisdom as none other ever has or will show. A man equal to him in all the qualities there never was, nor is, nor will be. In short, it is not far from truth to say that he is a man perfect in all the qualities (Sakalagunâbhirâma). But with all that he had some bad qualities which were like poison mixed up with milk. One such bad quality is noteworthy, namely, the capture by force of beautiful women wherever they might be found. A second defect in him was that he was treacherous and a breaker of promises and finally the teaser of a man summarily (without proper enquiry). If only he had avoided these defects, there is no doubt that he would have been considered the best man in the world. But just as a thousand paintings are destroyed by a blot of ink (*Sâvirachittâra ondu masi nuṅgidante*), the reign of Hyder did not last long.”

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## APPENDIX (A).

## EXTENT OF KINGDOM BEFORE HYDER'S USURPATION :—

*11 Villages (departments) in Seringapatam Kasaba.*—Seringapatam châvaḍi; Seringapatam Hobli Ashtaḡrama; Mysore Hobli Ashtaḡrama; Sunkada-châvaḍi; Pommana-châvaḍi; châvaḍi of the temple; Toḍâya-baduku; Hullu-mede châvaḍi; Hogesoppina-châvaḍi; Mâri-kaṭṭe-baduku; Paṇyada aṅgaḍi;

*78 Gaḍis (towns and villages).*—Ummattûru; Hullallî; Maṅgalâ; Yaḷavandûru; Kottâḡâlâ; Sôsale; Naṅjangûḍ; Haradanahallî; Heggadadêvanakôte; Huli-yûr-durga; Beṭṭadapura; Narasîpura; Sindhughatṭa; Kabbinaḍa-châvaḍi; Kâṇike-châvaḍi; Bâladerige-châvaḍi; Beṇṇe-châvaḍi; Gaṇḍhada-kârkhâne; Uddabûru; Hoṅganûru; Mûgûru; Koḷḷêḡâlâ; Talakâḍu; Tâ-yûru; Kaḷale; Terakanâmbi; Hutari-durga; Arakalagûḍu; Koṇanûru; Hosaholalu; Periapatna; Sâḷagrâma; Kaṭṭemaḷalavaḍi; Kikkeri; Yedatore-tippûru; Garuḍanagiri; Kere-gôḍu; Honnavallî; Chiganâyakanahallî; Kaḍûru; Vastâre; Mahârâjandurga; Hâranahallî; Hosûru; Hârohallî; Kâṇikâranahallî; Maddûru; Beṅgaḷûru; Bhairavana-durga; Nijagallu-śûragiri; Chennarâyadurga; Dêvarâyadurga; Hebbûru; Nâgamaṅgala; Midigêṣi; Śiriyûru; Melagôte; Chennarâyapatṇa; Sakkare-patṇa; Bâṇâvara; Turuvekere; Kandikere; Bêlûru; Chikkamagaḷûru; Hâsana; Nuggehallî; Deṇkaṇikôte; Râmagiri; Maḷavallî; Chennapaṭṭaṇa; Nelavaṅgala; Mâkaḷi-durga; Maddagiri; Kaḍaba; Tumakûru; Kuṇigalu; Beḷlûru; Dyâvaṇḍanahallî.

*29 in the South.*—Daṇâyakana-kôte; Peraṇḍore; Kartûru; Paramati; Koyamattûru; Tâṅgya; Vijayamaṅgala; Śankhagiri; Śâlya; Eroḍe; Chakragiri; Syâdamaṅgala; Chêvûru; Votagûḷi; Kâvêripura; Anaṇṭtagiri; Dharmapuri; Keṅgere-kôte; Karamûru-chitrachâvaḍi; Dhârâpura; Nâmakallu; Lândûru; Cheṇjêri; Satyamaṅgala; Kâvêri-patṭṇa; Pennagara; Vîrabhadradurga; Mûruchâvaḍi; Diṇḍugallu.

102 'abhaya-gaḍis'

Sûḷagiri; Ratnagiri; Mâgaḍi; Śiṅgaṇallûru; Aṅkuśagiri; Vâmalûru; Bûdihâlu.

## HYDER'S ADDITION BY CONQUEST:—

Doḍḍaballâpura; Ânekallu; Muḷa-bâḡalu; Hoskôte; 12 in Bâramahalu; Javâdipâlya; Kallâvi; Mattûru; Kaṭhōra-gaḍ; Jagadêvu; Vânambâḍi; Tirupattûru; Śingara-pête; Gagana-gaḍ; Sudarsâna-gaḍ; Mahârâja-gaḍ; Kṛishṇa-giri; Pavavana-gaḍ; 21 in Gutti Taluk; Haveli; Kâḍamari; Yâḍaki; Vêmalâ-pâḍu; Śiṅganamale; Maddikere; Munimaḍagu; Konakoṇḍla; Peramali; Uyâlavâḍi-gaṅgâpatḷa; Hampe; Yara-Timmanâyana-charru; Chikaballâpura; Bâḡalûru; Kolâra; Râyakôte; Doḍa-śîrya; Maḍaka-śîrya; Penagoṇḍe; Korikoṇḍe; Ratnagiri; Niḍigallu; Pâgoṇḍu;

Hanchaṭi-durga; Huṇḍe-durga; Haṇḍe-Anantapura; Amaku; Banagānapalli; Timmanāyana-pyāṭe—Perasāmalā; Hanumanta-gaḍ; Kaḷasavāḍi-Narasāpura; Keñchana-guḍḍa; Nosanchala-Chalamala; Podatibandu; Rāmeśvara; Sonḍūru; Hirihaḷu; Hāgalavāḍi; Pāmaḍi; Tādaparli; Niṭṭūru-bōgasandra; Yellanūru; Naḍima-dodḍi; Pyāvalli; Karūru; Kuḍatani; Channapalli.

Nagara-kasaba; Ikerisāgara; Kavulidurga; Śivamoggi; Bankipura; Hoḷe-honnūru; Mahadēvapura-Śikāripura; Uḍagaṇi; Kumaśi; Āyanūru; Turugara-honnāḷi; Ajjampura; Āraga; Maṇḍagaḍde; Lakkuvaḷli; Dānivāsa; Ānepaṭṭu; Jaḍiyali; Chandragutti; Chennagiri; Koratagere; Harihara; Basavāpatṇa; Mattōḍu; Gubbi-Hosahaḷli; Pālghāt-cheri; Nemmala-kote; Yellappanāyakana-Hoskōṭe; Tarikere; Biḷiga; Chavutara-baṅgala; Dhāravāḍa; Koppala; Bahadara-baṇḍu; Gaḷēndra-gaḍ; Bādāmi; Jāli-hāḷu; Amīna-gaḍ; Śiraṭṭi-Laksheśvara; Koḍagupatakināḍu baḷele-nāḍu, etc.; Ankōle Kasabe; Śiveśvara; Bādā; Kaḍivāra; Dure.

Anantapura; Māvinahoḷe; Koppa; Tavanāṇḍi; Soraba; Yedahaḷli; Ballāḷa-rāyadurga.

Below ghats—Bārakōru; Kuṇḍāpura-Kuśālapura; Kārakalā; Baṭakalā; Honnāvara; Maṅgalūra-koḍiyāla; Mūda-bidire; Basavarāja-durga; Dariyābaha-daragada; Kollūru; Kōṭēśvara; Vuḍuma; Śaṅkaranārāyaṇa; Gōkarna; Subramhanya; Tangondi; Sālugonda; Lāla-gaḍi; Naḍimidōḍi; Amarāpura; Kalyāṇa-durga; Kotta-charuvu-Bukkāpaṭṭṇa; Changama-kōṭe; Saṇṭe-Bidaṇūru. Bellāri-kasabe; Kuragōḍu; Hotūru; Idavanakallu; Dammūru; Hāvaḷigi; Urava-konḍe; Tekkala-kōṭe; Gāḍiganūru (9).

Sūde-kasaba; Herūru; Karūru; Bālūru; Isalūru; Huttakhaṇḍa; Bharatana-halli; Śivaḷli; Śāntapura; Maḷigi; Bētalā; Mirji; Badanagōḍu; Muṇḍagōḍu; Nāṇḍi-katṭe; Yellāpura; Tōṭada-stme; Maṇjuguṇi; Binnāpura; Meṇasi; Śirasi; Banavasi; Nāganūru; Sāmbrāṇi; Uḷive; Kuḷenādu.

Sadāśivagaḍa; Sūfe; Haḷlihaḷu; Chitradurga-kasaba; Nāyakanahaṭṭi; Hosadurga; Moṇakālumuri; Hiriyūru; Saṇṇakki-bāgūru; Dāvanagere; Rāmāgiri; Biḷajōḍu; Taḷutā; Doḍāri; Māyikonḍe; Ayyamaṅgala; Kaḍape; Sidhavaṭi; Baddavela; Paramā-miḷa; Chennūru; Kāmalāpura; Paidikālavā; Duvōru; Kamkāṇ; Dūpāḍa; Maralṇā; Donnipāḍā; Kottakōṭā; Idamakala; Gaṇji-kōṭa; Chamalamaḍagu; Koyilakotlā; Veṇṇpali-nandimaṇḍala; Śintakuṇṭa; Malyāla; Kōṭakoḷa; Anaji;

Guramkonḍā; Havēli; Pilēragōṭukalava; Guṇḍlūra-rāchoṭe; Komārukālava; Madanapalli; Malivendala; Peddapālyam; Koṭṭālapedavali; Kalikōṭe; Dārināyana-pālya;

MOHAMMED ALI'S PROVINCES—ARCOT, ETC.

Arcot-Kasaba; Āraṇi; Timari; Chengamāvu; Tirāṇāmale; Tiṇḍivana; Kāveripātā; Mahimaṇḍala; Dhōbigaḍa; Chambāragada; Kailāsa-gaḍa; Guḍiyāta;

Sâtagaḍa; Jañji; Chetapaṭu; Peramakallu; Tirapâsûru; Tiruvâkûru; Tiratiṇi; Tirakâtamatûru; Madhyârjuna; Mannâraguḍi; Kumbha-kôṇa; Chidambara; Kañchi; Pulachêri; Toreyûru; Kalara; Karnâṭaka-gaḍa; Poḷûru; Chittûru;

#### TRIBUTARY.

Karnûlu; Kaniyânûru; Savaṇuru; Âdavâni; Punganûru; Chittêvêlu-matlevâra; Kanakagiri; Balla-ayyanûru-mañjirâbâda; Râyadurga; Talachêri; Kitûru; Kotakonḍe Kapaṭarâla; Vandikone; Mogarâlu; Râmâra-Venkatagiri; Narigunda; Ammanâyakana-pâlya; Gôlappanâyaka; Paḷani; Gôpinâyaka; Appâjigauḍa; Milḷe-Marangi; Dambaḷa; Kochchi; Gaddavâla; Sunṇakallu; Hâvanûru; Ânegondi; Charakalu; Hulikallu; Haravanahallî; Gunmanâyana-pâlya; Sarajâpura; Dûdikonḍe; Nârâni-vana; Kâlahasti; Mekala-nâyakana-pâlya; Doḍḍa-Vâḍa-Hebballi; Appenâyaka; Maḍûru; Virûpâksha; Ghaṇṭamanâyaka; Kannamêḍi.

#### APPENDIX (B).

##### VARIOUS DEPARTMENTS WORKING UNDER HYDER.

Mahalâta-kachêri-sîme; Bâra-kachêri; Bâragîra-kachêri; Kamaratôsha-khâne; Khâsa-pôshâku; Shutara-khâne; Khabarachî-khâne; Imârata-khâna-Gârehaṭṭi; Añche-kachêri; Hasuvina-karohaṭṭi; Môḍi-khâne; Kâruvâna-kacheri; Ahashâm kacheri; Vardi-ettu; Doḍḍa-ugrâṇa; Hullu-medē; Kandâchara-kacheri; 2 Savâra-kachêri; Toshî-khâne; Kapaḍe-khâne; Fîla-khâne; Gâḍi-khâne; Tôpu-khâne; Javâhira-khâne; Benṇechâvadi; Yemme-karohaṭṭi; Doḍḍa-bâjâru; Chikka-bâjâru; Kâmâṭi-kacheri; Baṇa-dâra; Lambâṇe; Chikka-ugrâṇa; Shâgirdu-pêshâ, etc.; Brâhmaṇa-harakâre; Kaḷḷa-bhaṇṭaru; Beḷḷi-bhâle; Chôpadâra; Jilêba-dâra; Khalâsêru; Chaṭi-dâra; Kâlagada-kôṇa; Bitte; Naphûri; Lalagôja; Bhôyâ; Bhatangi; Śâstris; Sâlantri; Tâphe; Bâgâyata; Nankhata; Dhôbi; Boche; Khijamata-gâra; Cheli; Jakhambande; Jodēdavaru; Dhalâyita; Jahasûda; Hasarabhâle; Kempubâle-khâ; Sabara-dâra; Mahalu-dâra; Pakâleru; Golandâja; Habashî; Tagaru; Kutte; Tutûri; Masâlaji; Sarâpha; Joisar; Vaidyar; Nakalêru; Jeṭṭi; Hamâmu-khâna; Gaḍiyâra-khâna; Hajâma; Chuvara-baradâra; Gulâma; Raṇa-vaidya; Tâjimulla; Munashi; Vîṇekâru; Sangîtagâru; Nâṭaka-sâle; Gollara-hobaḷi; Vûra-hobaḷi-mandi; Darji; Jînagâra; Chitrâgâra; Nâla-banda; Halâla-kôra; Julâyi; Sâravâna; Gaḍi-kâra; Bâgavâna-mâlîka; Sâraṅga-vâle; Îṭi-vûḷiga; Haḷe-paikâ; Sarâpha; Lohâra; Boḍâyi; Sunnâra; Śikalavanda; Bândi; Châlûka-savâra; Charavedâra; Mâvata; Phulâri; Mutafarakâta.



## APPENDIX (C).

## NAMES OF IMPORTANT MILITARY OFFICERS.

*Risâldârs.*—Subba Rao Ghorpada; Subba Rao Ghâtaki; Sayid Vâgil Idarûs; Sayyâji; Sâlanî; Nabi Beg; Tasi Râm; Sûrat Singh; Balavanta Rao; Chandar Rao Barakki; Dalel Dil Khân; Yâsin Khâvant.

*Jamadars.*—Śripati Rao; Maddû Khân; Gâzi Khan; Sayyad Yakûf; Hirudhângala; Hiro Triphada; Mannâ Chaudhri; Hiro Chaudhri; Bhatângâ Khâtara; Subba Rao Môhatya; Pîr Shah; Râje Shah; Mohammad Hussein; Chatra Singh; Chatroji Maṇḍo; Ranjit Singh; Śekha Bhoṇḍe; Mohammed Jaffar; Śivâji Ghorpada; Vummâji; Râmachandra; Bâjid Khân; Bollôja; Ajmat Khân; Mayâni ( ? Mâyanna); Mohammud Malik; Sayyad Yâsin; Gaṅgârâm; Nûrula Pyara Khân; Bhujānga Rao Vâgmude; Mallârji Holkar; Chimanâji Parabho and many others.

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## PART V.—INSCRIPTIONS.

## HASSAN DISTRICT.

## ARASIKERE TALUK.

## 1

On a slab lying buried in the ground to the north of the town of Arasikere.

Size 5'—9" × 1'—6".

Kannada language and characters.

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು ಅರಸೀಕೆರೆಯ ಕನಬೆಗೆ ಉತ್ತರ ತಿಪ್ಪೆಯಲ್ಲಿ ಹೂತುಹೋಗಿದ್ದ ಶಾಸನ.

ಪ್ರಮಾಣ 5'—9" × 1'—6"

1. ಓಂನಮಃಶಿವಾಯ || ನಮಸ್ತುಂಗಶಿವ
2. ಶ್ವಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
3. ನಗರಾ ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
4. ಯದುವಂಶಕಲ್ಪವೃಕ್ಷದೊಳೊದವಿದ ನಿಜಶಾಖೆ
5. ತಾನೆನಲ್ಬುದಯಿಸಿದಂ ಸದಮಳಕೀರ್ತಿ ವಿಳಾಸಂ ಮು
6. ದದಿಂ ಭುವನೈಕವೀರ ವಿನಯಾದಿತ್ಯಂ || ಅವಿನಯಾ
7. ದಿತ್ಯನ ಸತಿ ಭಾವೋದ್ಭವ ಮಂತ್ರದೇವತಾ ಸಂನಿಭೆ ಸ
8. ದುಭಾವಯೆನೆ ಕೆಳೆಯಬರಸಿಯನೀ ವಸುಧೆಯೊಳೊಲುದುಬಣ್ಣ
9. ಕುಂ ಬುಧನಿಕರಂ || ಯಾದವ ವಂಶಕ್ಕಮರೆ ಮಹೋದಯ ವೇಷೆಯಂಗ
10. ನೃಪತಿ ವಿನಯಾದಿತ್ಯಂಗಾದಂತನಯಂ ವಿನಯಂ ಸೋದರಮನೆತ
11. ನಗೆ ನೆಗದರ್ಧಿರೋದಾತ್ತಂ || ಮಾಳವರಾಜ್ಯ ಮೂಳಮೆನಿ ಪಗ್ಗದ ಧಾರೆಯನಾ
12. ತೃಣೇನೆಯಿಂ ಚಾಳುಕಿ ಚಕ್ರವರ್ತಿಗೆ ಜಯಂ ಮಿಗೆ ತನ್ನ ಭುಜ ಪ್ರತಾಪಮಂ ಪಾ
13. ಳಿಸಿ ದಿಗುಜಯ ಪ್ರಕಟ ಕೀರ್ತಿಪತಾಕೆಯನುತ್ತರಾಸೆಯೊಳ್ ಕೀಲಿಸಿದಂ
14. ದಿನೇಶನಗಿದೀಕ್ಷಿಸುವಂತೆಯೆಂಗೆಭೂಭುಜಂ | ಮೇರುಗೆ ಮೇಖಳೆ ಬಹು
15. ಕಳೆ ವಾರಿರುಹ ಭವಂಗೆ ಪೂರ್ಣಕಳೆ ಚಂದ್ರಂಗಾಧೀರಂ ಗೇಚಲದೇವಿ ಗಭೀರಂ
16. ಗೇಷೆಯಂಗ ನೃಪತಿ ಗೊಪ್ಪಂ ಬಡೆಗುಂ || ಉಭಯ ಕುಳಶುದ್ಧೆಯೆನಿಪಾ
17. ಶುಭಲಕ್ಷಣೆಗಂ ಶುಭಚರಿತ ಭರಿತನೆನಿಪಾ ಪ್ರಭುಗಂ ಮೂವರ್ತ್ತನಯ
18. ಸ್ಫುಟಗರ್ಭಲಾಳ ವಿಷ್ಣುಪುದಯಾದಿತ್ಯರ್ || ಪೆದ್ದೊಳೆ ಸೇತು ಪಶ್ಚಿಮಪಯೋ
19. ನಿಧಿ ಪೂರ್ಣಪಯೋಧಿ ಮೇರೆಯಾಗಿದ್ದ ಧರ್ಮಿಯಂ ನೆಪೆಯೆ ತೋ
20. ಳ್ಬಲದಿಂದಮೆಮಾಡಿ ದುಷ್ಕರಂ ಮರ್ದಿಸಿ ತುಷ್ಟಿಯಂ ಪಡೆದು ಶಿಷ್ಟಜನ
21. ಪ್ರಕರಕ್ಕೆ ರಾಮನಂತಿಷ್ಟನಪಾರಪಾರುಷಮ ತನ್ನೊಳೊಡಂಬಡೆ ವಿಷ್ಣು
22. ವರ್ಧನಂ || ಯೆತ್ತದ ಮುಂನ ಪತ್ತಿನಡೆಗೊಳ್ಳದ ಮುಂನವಡುರ್ತ್ತ ಕೋಪದಿಂ
23. ಮುತ್ತದ ಮುಂನ ವರ್ತಮನೆತ್ತಿರಿ ಮಿತ್ತಿರಿ ಮಾತುಮದುರ್ಗಮಂ ಮತ್ತೆನವೇಡ ನಿರ್ಗ
24. ಮಮಿದೆಂದು ವಿರೋಧಿಗೆ ವೀರಲಕ್ಷ್ಮಿ ಸಾಕುತಿರೆ ವಿಷ್ಣುವಿಕ್ರಮ ದುಪಕ್ರಮವಾಕ್ರ
25. ಮಿಸಿತ್ತು ಲೋಕಮಂ || ಲಕ್ಷ್ಮಾದೇವಿ ಬಗಾಧಿಪ ಲಕ್ಷ್ಮಂಗೇಸದಿದ್ದ ವಿಷ್ಣುಗೆಂ
26. ತಂತೆ ವಲಂ ಲಕ್ಷ್ಮಾದೇವಿ ಲಸನ್ಮಗ ಲಕ್ಷ್ಮಾನೆ ವಿಷ್ಣುಗಗ್ರ ಸತಿಯೆನೆ ನೆಗಳ್ಳಳು ||

27. ಆ ದಂಪತಿಗೆ ತನೂಭವನಾದಂ ಸುಚರಿತ್ರ ಮಿತ್ರ ಗೋತ್ರ ಪವಿತ್ರಂ ಯಾದವನ್ಯಪಕು
28. ಳತಿಳಕಂ ಮೇದಿನಿಯೊಳು ಕೊಲುವಂ ಗೆಲುವಂ ಕಲಿನರಸಿಂಹಂ || ಅಡಟರಗೋವನಂ
29. ಜದರ ನಂಜನುವಂ ಸುಭಟ ತ್ರಿಣೇತ್ರನಳುಕಡಚಲದಂಕ ರಾಮನತಿವೀರ ಭಯಂಕರ
30. ನತ್ಯುದಾರ ನೋವದೆ ಕಲವೀರ ವೈರಿ ಭಟಭಾಗ್ಯವನೀ ನರಸಿಂಹನೆಂದು ಮೇದಿನಿಯೊಳ್ಳೋಹ
31. ದಿ ತರಣೆಂದು ಬಂದಹಿತ ವರ್ಗಮೆ ಪೇಳದೆ ವೀರದೇಳೆಯಂ || ನಿಟ್ಟೆಯೈತನಂ ತನಗಳ ವಚ್ಚೇಚ
32. ಲದೇವಿ ನ್ರುಪಂ ನರಸಿಂಹಂಗಾದಳು ಪಟ್ಟಮಹಾದೇವಿಯೆನಲು ನಟ್ಟನೆ ತತುಕಾಂತಯಂತೆ
33. ನೋವ್ತರು ಮೊಳರೇ || ಅವರಿಬ್ಬರಿಗಂ ನಂದನ ನವಯವ ಸಂಪೂರ್ಣಮೂರ್ತಿ ಮನುಜಮನೋಜಂ
34. ಭುವನ ಸ್ತುತನಿಧಿಯೆಸೆದಂ ಸವಿನಯದಿಂ ವೀರಬಲ್ಲು ನಿಪಕುಳತಿಳಕಂ || ಚೋಳಕಳಿಂ
35. ಗನಂ ತುಳಿದು ಮಾಳವಸೇನೆಯೊಕ್ಕಲಿಕ್ಕಿ ನೇಪಾಳನ ದಂಡನಂಡರೆದು ದಾಳಿಯನಿಟ್ಟು
36. ಷೆಯಿಟ್ಟ ಪಾಂಡ್ಯನಂ ಚಾಳಿಸಿ ಯೆತ್ತರೆತ್ತಿ ಮುನಿಸಿಂ ನಡೆತಂದಪ ವೀರಬಲ್ಲು ಭೂಪಾಳಕನೆಂಬ ಸಂಭ್ರಮಮೆ
37. ವೈರಿನಿಪಾಳರ ಮಂಡಳಂಗಳೊಳು || ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾ
38. ಸುಬದ ಮಹಾ ಮಂಡಳೇಸ್ವರಂ | ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಸ್ವರ ಯಾದವ ಕುಳಾಂಬರದ್ಯುಮ
39. ಣೆ ಸರ್ಬುಜ್ಜ ಚೂಡಾಮಣಿ ಅತುಳಬಳಜಳಧಿ ಬಡವನಳಂ ದಾಯಾದದಾವಾನಳಂ
40. ಪಾಂಡ್ಯ ಕುಳಕಮಳವನ ವೇದಂಡ ಗಂಡಭೇರುಂಡ ಮಂಡಳಿಕಬೇಂಟೆಕಾಚಿ ಪರಮಂಡಳ ಸೂ
41. ಷಿಕಾಚಿ ಸಂಗ್ರಾಮಭೀಮ ಕಲಕಾಲಕಾಮ ಸಕಳದಂಡಾಧೀಶ (?) ಬಂದಿಬ್ರಿಂದಸಂತಪ್ಪಣಸಮರ್ಥ
42. ವೀರ ವಿತರಣ ವಿನೋದ ವಾಸಂತಿಕಾ ದೇವೀಲಬ್ಧಿ ವರಪ್ರಸಾದ ಮೃಗಮದಾಮೋದ ನಾಮಾದಿಪ್ರಸನ್ನಿ
43. ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಸ್ವರಂ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲ ಗಂಗವಾಡಿ ನೊಳಂಬವಾಡಿ ಪು
44. ಚ್ಚಂಗಿ ಬನವಸೆ ಹಾನುಂಗಲ್ಲು ಗೊಂಡಗಂಡ ಭುಜಬಳವೀರಗಂಗನಸಹಾಯಸೂರ ಸನಿವಾರಸಿ
45. ದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲು ನಿನ್ನಂಕ ಪ್ರತಾಪ ಕೊಯ್ಯಣ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರು ಸಕಳಮಹೀ ಮಂ
46. ಡಳ ಮಂಡಳಮಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟ ಪ್ರತಿಪಾಳನಂಗಯ್ಯ ರಕ್ಷಿಸುತ್ತಂ ದೋ
47. ರಸಮುದ್ರದ ನೆರೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರೆ ||
48. ತದೀಯ ಪಾದ ಪದ್ಮೋಪಚೀವಿಗಳಪ್ಪರನಿಯ ಕೆಳೆಯ ಪೆಮ್ಮೆಯಂ ಪೇಳ್ವಡೆ
49. ಬಳಸಿದ ಪೂರ್ಣ ತಟಾಕಾವಳಿಯಿಂ ನುಲಿವಂಚೆಯಿಂ ಬನಂಗಳ ಸೋವಿಂದಳಿಕುಳರು
50. ತಿಯಿಂದರಸಿಯುಕೆಳಿ ಯೆಳೆಯೊಳು ನೊಗಯಿಪುದು ಜನದಕಂಗಂ ಮನಕಂ || ಕಪ್ಪುರ
51. ಮಂ ಶ್ರೀಗಂಧಮನೊಪ್ಪುವ ಕಳಿವಟ್ಟಂ ತಾನೆನಲು ಪಟ್ಟಾವಳಿಯಿಂ ನೇಪ್ಪುರವಡೆದೊಪ್ಪಿ
52. ರುವ ಉತ್ತಮ ಹರದಗ್ಗದಾನದನಿಯ ಕೆಳೆಯೊಳು ||

### Transliteration.

1. Ōm namaḥ Śivāya || namas tunga-sīra-
2. ś-chumbi-chandra-chāmara-châravê trailōkya-
3. nagarārambha-mûla-stambhāya Śambhavê ||.
4. Yadu-vamśa-Kalpavṛikshadoḷ odavida nijaśâkhe
5. tānenalk udayisidam sad-amala-kīrtti-viṣam mu-
6. dadim bhuvanaikavīra Vinayādityam || ā Vinayā-
7. dityana sati Bhâvôdbhava-mantradêvatâ-sannibhe sa-
8. dubhâve yene Keleyabarasiyan i-vasudheyoḷ oludu banni-
9. kuṁ budha-nikaram || Yâdava-vamśa-kk amare mahôdayav Eṛeyanga-
10. nṛipati Vinayādityang ādam tanayam vinayam sôdaramene ta-
11. nage negarda dhirôdâttaṁ || Mâlava-râjya-mûlam enip aggada Dhâreyan

12. tma-sêneyim châlisi chakravarttigi jayam mige tamna bhuja-pratâpamam  
pâ-
13. îlisi digujaya-prakata-kîrtti-patâkeyan uttarâseyol kilisidam
14. Dinêsan agid îkshisuvant Ereyanga-bhûbhujam ! Mêruge mêkhaḷe bahu-
15. kaḷe Vâriruha-bhavange pūrṇa-kaḷe cbandrang â dhîrang Êchaladêvi  
gabhîram-
16. g Ereyanga-nripatig oppam baḍegum || ubhaya-kuḷa-śuddhe-yenipâ
17. śubha-lakshaṇegam śubha-charita-bharitanenip-â-prabhugam mûvar  
ttanayar
18. ssubagar Ballâḷa-Vishṇuv Udayâdityar || Perdore Sêtu paśchima-payô-
19. nidhi pûrbba-payôdhi mêreyâgirda dharitriyam neṇeye tō-
20. ḷbaladimdaṇe mâdi duṣṭaram marddisi tushṭiyam paḍedu śisṭa-jana-
21. prakarakke Râmanant isṭan apâra-paurushame tamṇol oḍambaḍe Vishṇu-
22. varddhanam || yettada munṇav etti naḍe-gollada munṇav aḍurttu kôpadim
23. muttada munṇav artthamane tettiri ittirim âtuma-durggamam mattenâ-  
vêḍa nirgga-
24. mam idendu virôdhige vîra-Lakshmi sâṅuttire Vishṇu-vikramad upakra-  
mav âkra-
25. misittu lôkamam || Lakshmâ-dêvi Khagâdhipa-lakshmamg esedirda  
Vishṇug en-
26. tante valam Lakshmâ-dêvi lasan-mṛigalakshmânane Vishṇug agra-satiyene  
negaḷḍaḷu ||
27. â-dampatige tanûbhavan âdam sucharitra- mitra gôtra- pavitram Yâdava-  
nripaku-
28. ḷa-tiḷakam mêdiniyolu koluvam geluvam kali Narasiṃham || adaṭara  
gôvan an-
29. jâdaran anjisuvam subhaṭa-tripêtran aḷukada chaladankarâman ativîra  
bhayankara-
30. n atyudâran ôvade kali vîra-vairi-bhaṭa-Bhârggavan î Narasiṃhanendu  
mêdiniyol môha-
31. di saraṇendu band ahita-varggame pêḷade vîrad êlgeyam || niṭṭaidetanam  
tanag aḷavaṭṭ Êcha-
32. ladêvi nrupam-Narasiṃhamg âḍaḷu paṭṭa-mahâdêvi yenalu neṭṭane tatu-  
kānteyante
33. nōntarum olarê || avaribbarigam nandanan avayava-sampûrṇa-mûrtti-  
manuja- Manôjam
34. bhuvana-stuta-nidhi yesedam savinayadim vîra-Ballu-nripa-kuḷa-tiḷakam ||  
Chôḷa- Kaḷim-
35. ganam tuḷidu Mâlava-sêneyan okkalikki Nêpâlana danḍan aṇḍaledu  
dâliyanitt a-

36. reyattī Pāṇḍyanam chāḷisi yettal etti munisim naḍetandapa vīra-Ballu-  
bhūpālakan emba sambhramame
37. vairi-nripālāra maṇḍalamgaḷolu || svasti samadhigata-pancha-mahā-
38. sabuda mahā-maṇḍalēsvaram | Dvārāvatīpuravarādhisvara Yādava-  
kulāmbāra-dyuma-
39. ṇi sarbbajna-chūdāmaṇi atula-bāḷa-jalādhi-baḍavānaḷam dāyāda-dāvāna-  
ḷam
40. Pāṇḍya-kūḷa-kamaḷa-vana-vēdaṇḍa gaṇḍabhērunda maṇḍalika-bēṇṭekāra  
paramaṇḍala-sū-
41. rekāra sangrāmabhīma kali-kāḷa-kāma sakāḷa-daṇḍādhiśa ? bandi-brinda-  
santarppaṇa-samarthta
42. vīra-vitarāṇa-vinōḍa Vāsantikā-dēvī-labdhā-vara-prasāda mṛigama-  
dāmōḍa nāmādi-prasasti-
43. sahitam śrīman-mahā-maṇḍalēsvaram Talakāḍu-Kongu-
44. Nangali-Gangavāḍi-Nolambavāḍi-Vuchhangī-Banavase-Hānumgallu-  
gonḍa gaṇḍa bhuja-bāḷa Vīragangan asahāyasūra sanivāra-
45. dḍhi giridurggamalla nissanka-pratāpa Hoysaṇa-śrī-vīra-Ballāḷa-dēvaru  
sakāḷa-mahī-maṇ-
46. ḍala-maṇḍalamam duṣṭa- nigrāha-śiṣṭa-pratipāḷanam-geydu  
rakshisuttum Dō-
47. rasamudrada nelevīḍinolu sukha-saṃkathā-vinōḍaḍim rājyam geyyuttire ||
48. tadīya-pāda-padmōpajīvigalapp Arasiyakereya permmeṇam pēḷvaḍe
49. baḷasida pūrṇa-tatākāvaliyim nuliv-ancheyim banamgaḷa sōvind  
alikuḷa-ru-
50. tiyim Arasiyakere yeḷeyolu sogayipudu janada kangam manakam ||kappura-
51. mam śrīgandhaman oppuva kalivattam tānenalu paṭṭāvaliyim nērppuvaḍe-  
doppi-
52. ruva uttama-haradargge dānad Arasiyakereyolu ||

*Translation.*

**LL 1-21.**

Salutation to Śiva. Obeisance to Śambhu, beautiful with the fly-flap that is the moon kissing his lofty head and the foundation pillar for the construction of the city of the three worlds. As if he were verily a branch sprung from the Kalpa tree of the Yadu race was born the sole hero of the universe, Vinayāḍitya, possessed of pure and unblemished fame. An equal of the *mantra-dēvate* (deity invoked by a mantra or charm) of Cupid, and possessed of noble mind—thus does the assemblage of learned men in this world lovingly praise Keḷeyabbarasi, the wife of Vinayāḍitya. Causing great prosperity to the Yādava race, was born to Vinayāḍitya, a son (named) King Eṇeyanga, highly brave and noble, whose good manners seemed to be born

with him. Conquering with his army the great Dhârâ, said to be the root of the Mâlava kingdom and using the might of his armies for victory to his emperor, king Ereyanga established in the northern quarter the standard of his fame publishing his victory in all quarters, so that the sun might look at it with fear. As the mountain belt to Mêru (mountain), Sarasvati (bahu-kale) to Brahma, fullness of digits to the moon, so did Êchaladêvi add lustre to that profound hero, Ereyanga. To that (queen) possessed of auspicious attributes and purifying both the families (that in which she was born and that into which she was married) and to that lord of noble qualities were born three handsome sons Ballâla, Vishnu and Udayaditya. By the might of his arms Vishnu conquered the earth bounded by the Great River (Krishnâ), the Bridge (Râmésvara), the Western Ocean and the Eastern ocean, and with his very great valour he punished the wicked and pleased the virtuous, and thus became a favourite like Râma.

## 22-26.

"Before he collects troops and before he moves in the field and before he attacks and besieges a fortress in a rage, pay up the money (demanded) and surrender your strongholds and do not talk to the contrary. This is the way of escape." Thus does the goddess of Victory proclaim to the enemies of Vishnu and his heroism has spread over the whole world. As is the Goddess Lakshmi to the glorious Vishnu whose crest is Garudâ, so indeed does Lakshmâdêvi with a face like the bright moon shine as the chief wife to king Vishnu.

## 27-34.

To that couple was born a son, the valiant Narasimha, a friend of the righteous, purifier of his race, an ornament to the Yâdava family of kings, and a slayer (of the wicked) and conqueror (of enemies) on earth. Will not the band of enemies who take shelter under Narasimha from fear proclaim the greatness of his prowess, that he is the protector of the valiant, a terror to those who are not afraid of any one else, a Rudra to heroes, a Râma who does not tremble during the progress of battle, fierce to great warriors, very generous, a Paraśurâma to the brave hostile warriors? When it is said that the highly auspicious Êchaladêvi became the anointed queen of Narasimha, can there be any woman who has done pious acts (to gain her present status) to the same extent? That couple got a son, the valiant ornament to the royal family, the heroic Ballu, a Cupid among men, perfect in features, a treasure eulogised by the universe, and endowed with nobility of character.

## 34-37.

"King Vira Ballu is coming everywhere with an army in a rage having trampled down the Chôla and Kâlinga kings, and slain the army of the Mâlava and chased

the troops of the Nêpâla and having besieged, pursued and defeated the Pândya." Thus are they talking excitedly in the territories of the hostile kings.

### 37-47.

Be it well. Obtainer of the five great musical sounds, a mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvati, a sun to the firmament that is the Yâdava race, crest-jewel to the all-knowing, a submarine fire to the ocean the matchless troops, a wild fire to the forest the rival heirs, an elephant to the lotus grove that is the Pândya family, a *gaṇḍabhêruṇḍa*, hunter of the maṇḍalikas (dependent chiefs) plunderer of the enemies' territories, a Bhîma in battle, a Cupid in the Kali age, able in satisfying all the groups of generals and bards, delighter in gifts to the heroes, obtainer of boons from the goddess Vâsantikâ, delighter in musk, possessor of these and other titles, the illustrious mahâmaṇḍalêśvara, the champion who captured Talakâḍu, Kongu, Nangali, Gangavâḍi, Nôlambavâḍi, Uchchangi, Banavase, Hânungal, *Bhuja-bala-viragaṅga* (a valiant Gaṅga in the might of his arms), unassisted warrior, *Śanivârasiddhi*, *Giridurgamalla*, endowed with undoubted valour, Hoysaṇa-śrî-vîra-Ballâla-dêvar was governing the kingdom in peace and wisdom in his capital Dôrasamudra, protecting the whole universe, punishing the wicked and succoring the righteous :—

### 48-52.

The praise of the greatness of Arasiyakere (citizens), dependants on his lotus feet :—

Arasiyakere is pleasing to the eyes and heart of people by the chain of tanks full of water surrounding it, by the swans sporting in them, by the beauty of the gardens, and by the music of the swarm of bees. Arasiyakere is the abode of good merchants with their fine display of camphor, sandal and silk cloth. (This stanza is corrupt and hence its meaning is not clear).

### Note.

This inscription was discovered lying in a manure-pit to the north of the town of Arasikere. It seems to record a grant made by the merchants of Arasikere town in the reign of the Hoysala king Ballâla II (Circa 1173-1220 A. D.). But the record stops abruptly at the end of line 52 after the stanza in praise of the merchants of Arasiyakere. Hence neither the exact date of the grant nor the details of the grant made, can be ascertained. Several fine Kannaḍa stanzas in praise of the kings Vinayâditya, Ereyanga, Vishṇuvardhana, Narasimha I and Ballâla II are contained in the record. Some of these are found in other inscriptions also (see E. C. IV Nagamangala 28, 30 and E. C. V. Arasikere 62, 88, 89, 93). No date is given in the record.

## 2

At the village Talālūr in the hobālī of Arasīkere, on a pillar of a ruined maṇṭapa in the bed of the tank.

Kannaḍa language and characters.

ಅರಸಿಕೆರೆ ತಾಲ್ಲೂಕು ಕನಕಬಾ ಹೋಬಳಿ ತಳಲೂರು ಗ್ರಾಮದ ಕೆರೆವೊಳಗೆ ಪಾಳುಮಂಟಪದ ಕಂಬದಲ್ಲ

- |                            |                                |
|----------------------------|--------------------------------|
| 1. ಭಾವನಂವತ್ಸರದ ಸ್ರಾವ       | 7. . . . . ಕೇಶವದೇವರಬಮ್ಮ        |
| 2. ಣ ಶುದ್ಧ ತ್ರಯೋದಸಿ ಆ      | 8. ವೈ ತೋಟದಿಂ . . . . .         |
| 3. ದಿವಾರದಂದು ಸ್ವಸ್ತಿ       | 9. . . . . ವಾಗಿ ಕಮ್ಮ ೨ . . . . |
| 4. ಶ್ರೀಮದ . . ಅಜಿತೇಶ್ವ     | 10. ಕೊಂಡು . . . . .            |
| 5. ರ ದೇವರ . . . . . ಮಹಾಜನಂ | 11. . . . ಯೇನುಳ್ಳ              |
| 6. . . ವಾಗಿ . . . . .      | 12. . . . .                    |

*Transliteration.*

1. Bhāva-samvatsarada Srāva-
2. ṇa śuddha trayôdasi Â-
3. divâradandu svasti
4. śrīmada . . . Ajitêśva-
5. ra-dêvara . . . mahâjanam . . .
6. . . . vâgi . . . . .
7. . . . . Kêśava-dêvara Bamma-
8. vve têtadim . . . . .
9. . . . . vâgi kamma 2 . . . .
19. koṇḍu . . . . .
11. . . . yēnulla

*Note.*

This record is full of lacunae and the meaning cannot be clearly made out. It seems to record the gift of some land by the mahâjanas of a village for services in the temple of Ajitêśvara. The land gifted included a plot of two *kammas* (poles), near the garden of Bammavve, (daughter) of Kêśavadêvaru. The date is given as Sunday the 13th lunar day of the bright half of Śrāvaṇa in the year Bhāva. The number of years elapsed in the Śaka era is not given.

## 3

HASSAN TALUK.

Keregālur plates of the Gaṅga-King Mādhava II in the possession of Mr. H. K. Mallappa, Economic Superintendent, Hassan.

PLATES 5

Size 10" × 2½"

with Elephant seal.

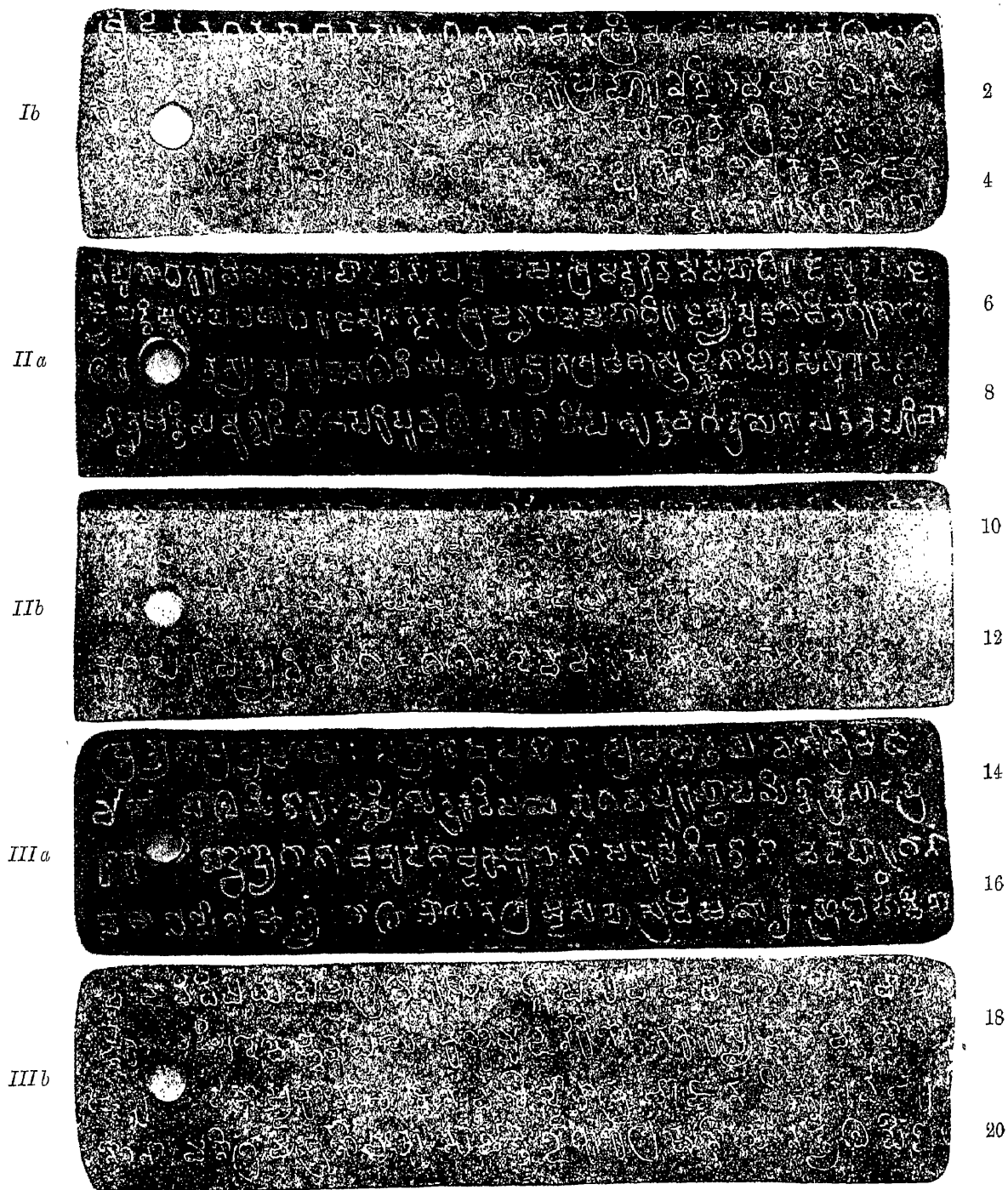


ಹಾಸನ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಹಾಸನ ತಾಲ್ಲೂಕು ಕಸಬೆಯಲ್ಲಿರುವ ಎಕನಾಮಿಕ್ ಸೊಪರಿಂಟೆಂಡೆಂಟ್  
ಮು|| ರಾ|| ಎಚ್. ಕೆ. ಮಲ್ಲಪ್ಪನವರ ವಶದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ.

ಹಲಗೆಗಳು 5. ಆನೆಯ ಮೊಹರು. ಪ್ರಮಾಣ 10"×2½" ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ

- I b.** 1. ಶ್ರೀಚಿಂತಂಭಗವತಾ ಗತಘನ ಗಗನಾಭೇನ ಶ್ರೀಮತ್ ಜಾಹ್ನವೇಯ ಕುರಾಮಲ  
2. ಪೋಮಾವ ಭಾಸನ ಭಾಸರಃ ಸ್ವಖಾಡ್ಧೈಕ ಪ್ರಹಾರ ಖಣಿತ ಮಹಾ ಶಿರಾಸ್ತಂಭ  
3. ಸ್ವಸ್ತಿ ಲಬ್ಧಬಲಪರಾಕ್ರಮಃ ಕಾಣ್ಯಾಯನ ಸಗೋತ್ರಃ ಶ್ರೀಮತ್ ಕೊಂಗೊಣಿ  
4. ಮಹಾಧಿರಾಜೋ ಭುಪೋವಿಭೂತಯೇ ಭವತ್ ತತ್ಪ್ರತೋನೀತಿ ಶಾಸ್ತ್ರಕುಶಲೋ ದತ್ತಕ  
5. ಸೂತ್ರಸ್ಯ ವ್ಯತ್ಯೇ ಪ್ರಣೀತಾ ಶ್ರಮನ್ಮಾಧವ ಮಹಾಧಿ ರಾಜಸ್ತ ದಾರಸಃ ದ್ವಿರದ ತುರಗಾಧಿ ರೋಹಣ
- II a.** 6. ನಿಪುಣೋ ಧನುರಭಿಯೋಗ ಸಂಪಾದಿತ ಸಂಪದ್ವಿಶೇಷಃ ಶ್ರೀಮದ್ಧಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ತದಂಗಳಃ  
7. ಶ್ರೀಮದ್ವಿಷ್ಣು ಗೋಪಮಹಾಧಿರಾಜಸ್ತನ್ನನ್ನನಃ ಶ್ರೀಮನ್ಮಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಸ್ವವಂಶೋಚಿತ ಗುಣ  
ಗಣಾ  
8. ಲಂಕೃತಸ್ಯ ಸ್ವಭುವಲ ವೀರ್ಯವಾಪ್ತ ರಾಜ್ಯೇನ ಅರ್ಥಶಾಸ್ತ್ರಜ್ಞಗಾಹಿತ ಸಂಸ್ಕಾರೋಪ ಬೃಂಕಿ  
9. ತಾತ್ಪತ್ಯ ಸಮುತ್ಪಾಟಿತಾ ಶೇಷರಿಪುಮು [ಣ್ಣ] ಲೇನ ಸ್ವ ಕಾಲೋಪ ಭುಕ್ತವರ್ಗತ್ತಯೇಣ ಸತತ ಪರಿಚಾ  
**II b.** 10. ಯ ಮಾಣ ದೇವ (ದೇವ) ದ್ವಿಜಗುರುಣಾರ್ಥಿಜನ ವಾಚಿತಾರ್ಥ ಪ್ರದಾನಕಲ್ಪಪಾದಪೇನ ಅನೇಕ  
ಸಮರ ವಿಜಯ  
11. ಲಬ್ಧಯಶಸಾ ವಿಜಿತಪಡ್ಧರ್ಗೇಣ ಮಂತ್ರಾಚಾರ ದೂತಸ್ಥಿವಿಗ್ರಹ ಸಂಧನೀಯ ವಿಗ್ರಹಾಸನ  
12. ಸಂಭೂಯ ಪ್ರಯಾಣ ಪಾರ್ಷ್ವಿಗ್ರಾಹ ಮಂಡಲ ಯಂತ್ರದುರ್ಗವಿಧಾನ ಜನಪದ  
13. ಕೋಶಪಾರಾಮಾತ್ಯ ವಿಭಾಗ ಕುಶಲಾಃ ದೇವಮಾನುಷ [ನ] ಯಾಪನಯ ನಿಪುಣಾಃ  
**III a.** 14. ಪ್ರತ್ಯಕ್ಷಾಪ್ರತ್ಯಕ್ಷದೇವಾಃ ಸದ್ವೀರೋಪಪ್ರಸಾದಾಃ ಪ್ರಜಾಪತಯಃ ವರ್ಣಾಶ್ರಮಧ  
15. ಮ್ಮಾಣಾಂಪಾಲಯಿತಾರಃ ತಸ್ಮಿನ್ಸೇನ್ದ್ರಕ ವಿಷಯ ಸಂಗಮಪುರ[ಂ] ಸ್ಥಾಪಯಿತ್ವಾ ಪ್ರಾಸಾದ ಪ್ರಾ  
16. ಕಾರ ಬದ್ಧೋದ್ಯೋಗಾನಾಂ ಚತುರ್ದಶಾಷ್ಟಕುಟುಂಬಾನಾಂ ಪಟ್ಟಮನಿರತಾನಾಂ ವೇದಪಾರಗಾನಾಂ  
17. ಮೈಶಾಖ ಪಾರ್ಣಮಾನ್ಯಾಂ ಶಾಲಾಭೋಗೇನ ಅಪ್ಪನಹಸ್ತವಿಷಯ ಕೃಷ್ಣಾಹಿಷೀಣ  
**III b.** 18. ವಳ್ಕವಿ ವಿಷಯ ಪಾರ್ವಾಂಗ್ರಾಮ ಕೇರ್ಗಾಲೂರ್ಪೂಸವಳ್ಳಿ ಮೀದುಂಣ್ಣವಳ್ಳಿ ಕಾಚಾಪ್ಪ  
19. ಳ್ಳಿ ಕಾತುಳ್ಳಮಳ್ಳಿಯುಂ ದೇವಾಳ್ಳಿ ವಿಷಯ ಕಿಱುಮುಂಡ ನೀರಿಣಾಂ ನಕರಸ್ಯ ದಶಮೋಭಾಗಃ  
20. ಚತುರ್ದಶಾಷ್ಟಕಾಂಸಭಾಜನಂ ವಲೀಂದ್ರಾತಾಮ್ರಭಾಜನಂ ವಿಷ್ಣುಃ ಸರ್ವಾರ್ಥರ  
21. ಣಾನಾಂ ಮಣಿಗ್ರಾಮಶ್ರೇಣಿ ಚತುಃಸಾಮನ್ತಚಿಗುರೆ ಅಮಣಿಯ ನಂದ್ಯಾಲ ಸೀಂಬಾ  
**IV a.** 22. ಲದೇಶಪ್ರಕೃತ್ಯಾಧ್ಯಕ್ಷಾಣಾಂ ಚಾತುರ್ವೇದ್ಯಾ ಸ್ತಪಾನೀಯಂಕಾಶ್ಯಪಾತ್ರೇಯ ಗೌತಮಭಾ  
23. ರದ್ವಾಜಸಗೋತ್ರಾಣಾಂ ಬುಗ್ಯಜುರ್ವೇದಪಾರಕಾನಾಂ ಭವಸ್ವಾಮಿನಾಂ ನಾಗದೇವ ವಿ  
24. ಷ್ಣುನಾಮಧೇಯಾನಾಂ ಯಜನಯಾಜನ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನ ದಾನಪ್ರತಿ  
25. ಗ್ರಹೈಶ್ಚಪಿಷ್ಠಿಃ ಕರ್ಮಭಿರಭಿರತಾ ದೇವಬ್ರಹ್ಮ ಹಿತಬಲಯುಜ್ಜಮನುಷ್ಯೇಷು ಯ  
**IV b.** 26. ಜ್ಞೇಷು ಪ್ರವೃತ್ತಾಃ ಹವ್ಯಗವ್ಯಾಪ್ಯಾಯನ ಕುಶಲಾಃ ಸ್ವಾಹಾಕಾರಸ್ವಧಾಕಾರ ವ್ಯಾಪಾ  
27. ರಾಃ ಮಂತ್ರ ಪವಿತ್ರಪೂತವಾಕ್ಯಾಃ ಪಷಾಚಾರ ಪ್ರಯೋಗಜ್ಞಾಃ ಶಾಲಾಭೋಗಾನುಷ್ಠಾ [ನಾ]  
28. ನಾಂ ತುಮಿಲ್ಪ್ರಪ್ತಿ ಸರ್ವಾಧ್ಯಕ್ಷಾಣಾಂ ಸರ್ವಪರಿಹಾರದತ್ತಂ ಯೋಭಿರಕ್ಷಿತಾ  
29. ಉಕ್ತಜ್ಞಮನುನಾ  
**V a.** 30. ಬಹುಭಿರ್ವಸುಧಾಧುಕ್ವಾರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯಯದಾ ಭೂಮಿಃ ತಸ್ಯ ತಸ್ಯತದಾಫಲಂ  
31. ಅಧ್ವಿದ್ವತ್ತಂ ತ್ರಿಭಿರ್ವತ್ತಂ ಸಭೃಶ್ಚ ಪರಿಪಾಲನಂ ಏತಾನಿ ನುವರ್ತನ್ತೇ ಪೂರ್ವರಾಜ ಕೃತಾನಿಚ||  
32. ಸ್ವನ್ಮಾತುಂಸುಮಹತ್ಯಕ್ಯಂ ದುಃಖ ಮನ್ಯಸ್ಯಪಾಲನಂ ದಾನ[ಂ]ವಾಪಾಲನಂ ವೇತಿ ದಾನಾತ್ಮೋನು  
ಪಾಲನಂ

KEREGALUR PLATES OF MADHAVA II GANGA.





- V b. 33. ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ ಯೇಹರೇತಿವಸುನ್ದರಾ ಪೃಷ್ಠಿಂ ವರ್ಷಸಹಸ್ರಾಣಿ ನರಕಂ ಪ್ರತಿಪದ್ಯತೆ || ಶ್ರೀ ||  
 34. ಶ್ರೀ ಕೊಡಲರಾ ನಾಗಂಜನಾಕೃತ ಮಿದಂ || ಶ್ರೀ ||

I a.

*Transliteration.*

1. śrī jitam bhagavatâ gata-ghana-gaganâbbhêna śrīmat Jâhnavêya-kulâmalâ-
2. vyômâvabhâsana-bhâskarah svakhâdgaika-prahâra-khaṇḍita-mahâ-silâ-
- stambha-
3. svasti labdha-bala-parâkramah Kâṇvâyanasa-gôtrah śrīmat Komgoṇi-
4. mahâdhirâjô bhuvô vibhûtayê bhavat tat-putrô Nitisâstra-kusalô Dattaka-
5. sûtrasya vṛittêḥ pranêtâ śrīman Mâdhava-mahâdhirâjas tad-aurasah
- dvirada-turagâdhirôhana-

II a.

6. nipuṇô dhanurabhiyôga-sampâdita-sampad-viśêśah śrīmad Harivarma-
- mahâdhirâjas tad-aṅgajah
7. śrīmad Vishṇu-gôpa-mahâdhirâjas tan-nandanah śrīman Mâdhava-mahâ-
- dhirâjasya sva-vamśôchita-guṇa-gaṇâ-
8. lanṭṛitasya svabhujâ-vala<sup>1</sup>-vîryavâpta<sup>2</sup>-râjyêna Artha-sâstra-jnâgâhita-
- samskârôpabṛihmi-
9. tâtma-sakti-samutpâtîtâśêsha-ripuma[nḍa]lêna sva-kâlôpabhukta-vargga-
- trayêṇa satata-parichâ-

II b.

10. ryamâṇa-dêva-(dêva)-dviya-guruṇâ' rthijana-vâchitârttha-pradâna-Kalpa-
- pâdapêna anêka-samara-vijaya-
11. labdha-yaśasâ vijita-shaḍ-vargêṇa mantrâchâra-dûta-sandhi-vigraha-
- sandhaniya-vigrihyâsana
12. sambhûya-prayâṇa pâ [r] shṇi-grâha-maṇḍala-yantra-durga-vidhâna
- jana-pada-
13. kôśa-paurâmâtya-vibhâga-kuśalâḥ dêva-mânusha[na] yâpanaya-nipuṇâḥ

III a.

14. pratyakshâ-pratyaksha-dêvâḥ sadyô-rôsha-prasâdâḥ prajāpatayah varṇâ-
- śrama-dha-
15. rmmâṇâm pâlayitâraḥ tasmin Śêndraka-vishayê Saṅgamapura [m] sthâ-
- payitvâ prâsâda-prâ-
16. kâra-baddhodyôgânâm chaturdaśâshṭa-kuṭumbânâm shaṭkarma-niratânâm
- vêda-pâragânâm
17. Vaiśâkha-paurṇamâsyâm sâlâbhôgena ashta-sahasra-vishaye kṛichehṛa-
- barhishîṇa-

<sup>1</sup> Read bala. <sup>2</sup> Read vîryavâpta

## III b.

18. Vallāvi-vishaya-pañcha-grāmē Keregālūr Posavaḷḷi Mīdunḍavaḷḷi Kāch-  
āppa-
19. ḷi Kātullaṃaḷiyum Dēvālge-vishayē Kīrumunḍa-nīriṇām nakarasya  
daśamō bhāgaḥ
20. chaturdaśāṣṭa-kāmsabhājanam valīm dvau tāmra-bhājanam Viṣṇuḥ  
sarvābhara-
21. nānām Maṇigrāma- śrēṇi-chatuḥ-sāmanta-Ṭegure-Amaṇiya-Nandyāla-  
Simbā-

## IV a.

22. la-dēsa-prakṛityādhyakshāṇām chāturvēdyā sta-pāṇiyam Kāśyap Ātrēya  
Gautama Bhā-
23. radvājasagōtrāṇām Ṛig-yajurveda-parakāṇām<sup>1</sup> Bhavasvāminām Nāga-  
dēva-Vi-
24. shṇu-nāmadhēyānām yājana-yajana-adhyayana-adhyāpana-dāna-prati-
25. grahaḥ cha śaḍbhiḥ karmabhir abhiratā dēva-brahma-pitri-bali-yajña-  
manushyēṣhu ya-

## IV b.

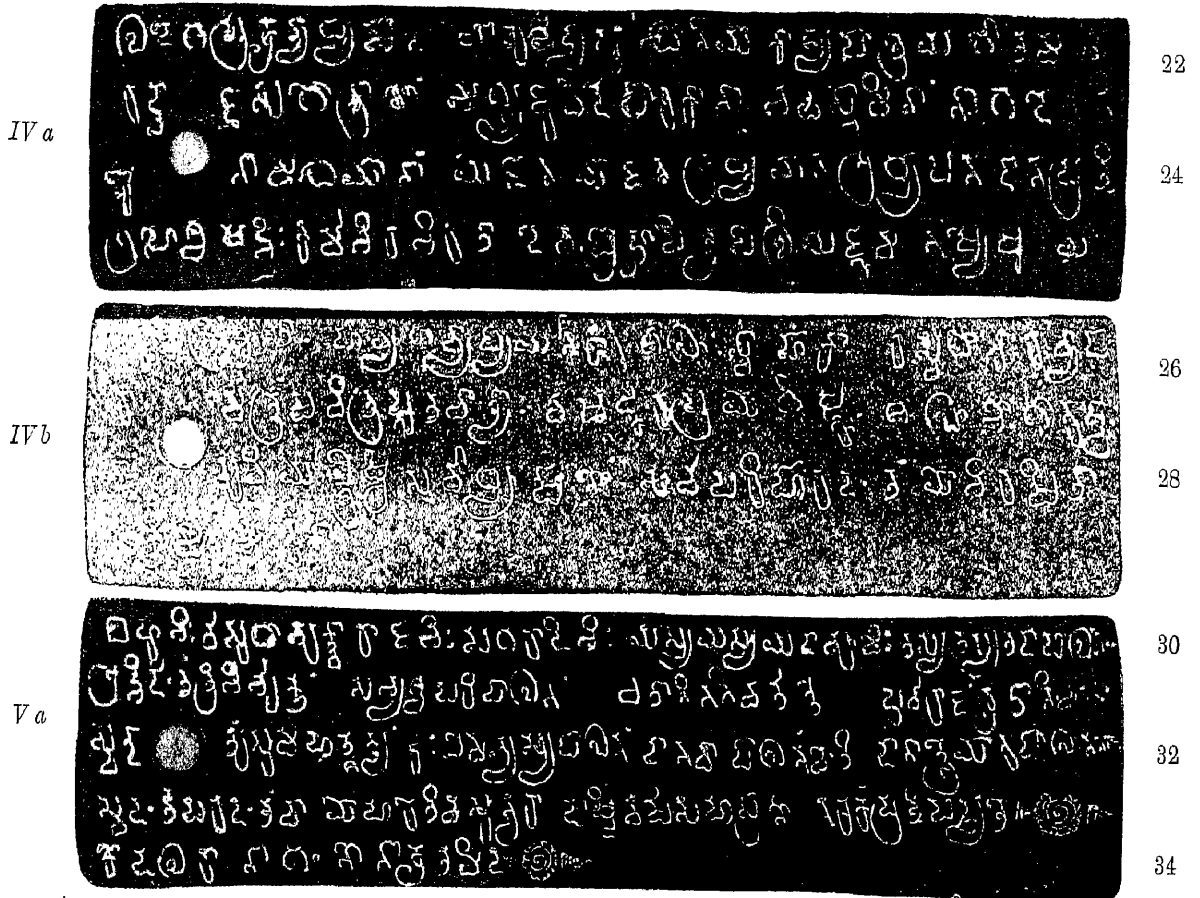
26. jñēshu pravṛittāḥ havya-gavyāpyāyana-kuśalāḥ svāhākāra-svadhākāra-  
vyāpā-
27. rāḥ mantra-pavitra-pūta-vākyāḥ vashaṭkāra-prayōgajñāḥ śālā-bhōgānu-  
shṭhā-[nā]-
28. nām Tuviyalśrashṭhi-sarvādhyakshāṇām sarva-parihāra-dattam yō-  
bhirakshitā
29. uktam cha Manunā

## V a.

30. bahubhir vasudhā bhuktṡā<sup>2</sup> rājabhiḥ Sagarādibhiḥ yasya yasya yadā  
bhūmiḥ tasya tasya tadā phalam
31. adbhir dattam tribhir bhuktam sabhyaścha<sup>3</sup> paripālanam ētāni na nivar-  
tantē pūrva-rāja-kṛitāni cha
32. svam datum sumahat śakyam duḥkham anyasya pālanam dāna [m] vā  
pālanam vēti dānāt śrēyōnupālanam
33. sva-dattam<sup>4</sup> para dattam<sup>5</sup> vā yō harēti vasundharā [m] shashṭim varsha-  
sahasrāṇi narakam pratipadyate
34. Kōḍalarā Nāgaṃṇanā<sup>6</sup> kṛitam idam

<sup>1</sup> Read pāragāṇām.<sup>4</sup> Read dattām.<sup>2</sup> Read bhuktā.<sup>5</sup> Read dattām.<sup>3</sup> Read sadbhiś cha.<sup>6</sup> Read Nāgaṃṇāna.

KEREGALUR PLATES OF MADHAVA II GANGA—*contd.*



(p. 113, No. 3.)



**LL. (1-5).***Translation.*

*Good fortune.*—Victory to the God (Padmanâbha) resembling the sky free from clouds.

The illustrious Kongoni-mahâdhirâja, a sun in illumining the clear firmament of the auspicious Jâhnavêya family, having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, and belonging to the Kânvâyana-gôtra, made the earth prosperous.

His son (was) the illustrious Mâdhava-mahâdhirâja, an adept in the science of polity and the author of a commentary on Dattaka's aphorisms.

**LL. (6-11).**

His son (was) the illustrious Harivarma-mahâdhirâja, skilled in mounting elephants and horses, and possessed of great wealth obtained by the use of his bow.

His son was the illustrious Vishṇugôpa-mahâdhirâja.

His son was the illustrious Mâdhava-mahâdhirâja, adorned with numerous qualities befitting his race, obtainer of his kingdom by his prowess and the might of his arms, uprooter of all the hosts of enemies by his own energy strengthened by his skill (in polity) too deep even for those versed in the Arthaśâstra, enjoyer of the three objects of worldly existence (*dharma, artha, kâma*), constantly engaged in the service of the gods, Brahmans and elders (*guru*), a Kalpa-tree in granting the desires of the supplicants, obtainer of glory by victory in numerous battles, and conqueror of the six vargas (*kâma, krôdha, lôbha, môha, mada, and mâtsarya*).

**LL. (11-28).**

That king Mâdhavavarma established Sangamapura in Sêndraka-vishaya and made, on the full moon day of Vaiśâkha with pouring of water, to be enjoyed as *śâlâbhôga* (gift for the use of a prayer hall or congregation), free from imposts, the gift of the five villages Keregâlûr, Posavalli, Mîduṇḍavalli, Kâchâppalli and Kâtullamaḷi situated in the province of Vaḷḷâvi, filled with subjects engaged in religious penances and sacrifices (*kriichchhra-barhishîna*), a eight-thousand province and also of the right to collect a tithe from the corporation (*nakara*) of Kirumuṇḍanîru in the province of Dêvâlge. (The king also presented the donees with) 22 bronze vessels, a bull (for carrying things), two copper vessels and (an image)? of Vishṇu and several ornaments.

The donees were 22 families of Brahmans, versed in the six duties (*yajana, yâjana, adhyayana, adhyâpana, dâna, pratigraha*) and the study of the Vêdas, and employed within the palace enclosure, adepts in counsels and in the determination of the usage to be followed, acting as envoys, advising on making alliances or wars, determining with whom to ally and when to keep quiet after proclaiming war, (*vigrihyâsana*), how to march forth to battle in combination with others, and how to attack an enemy in the rear, skilled in the protection of the state (*maṇḍala*),



in wielding the implements of war, and in the construction of fortresses, in governing the rural areas (janapada), the treasury and the urban areas, in the supervision of ministers employed; skilled in interpreting the pleasure and displeasure (*nayāpanaya*) of gods and men; who are gods both visible and invisible, quick to resent and quick to be pacified, lords over men, protectors of the duties of the different castes and *āśramas* (stages of life: bachelor, married, hermit and ascetic), chiefs over Maṇigrāma Śrēṇi and chiefs over the citizens of the four subordinate districts of Ṭegure, Amaniya, Nandyāla, and Simbāla<sup>1</sup> born in Kâśyapa, Âtrêya, Gautama and Bharadvāja-gôtras, deeply versed in Ṛig and Yajur Vêdas, bearing the names Bhavasvâmi, Nāgadêva, and Vishṇu; devoted to the six duties of performing sacrifices, officiating at sacrifices, studying and teaching the Vêdas, making and receiving gifts; engaged in making offerings to the gods, in the study of the śâstras, performance of ancestral ceremonies, offering of food to animals (dogs, crows, etc., *bali-yajña*), and hospitality to men; adepts in sacrifices for gods and manes; engaged in the repetition of the words *svâhâ* and *svadhâ* (in oblations offered to the gods and *pitris*); uttering the words purified by the repetition of the sacred formulæ, versed in the use of the syllable *vashaṭ* (in sacrifices), and engaged in congregational services; and lords over the merchants of the Tuviyal group (Tuviyal-śrêshṭhi-sarvādhyaksha).

#### LL. 29-33.

He who protects (this):—It is said by Manu—The earth is enjoyed by many kings beginning with Sagara. To him who is the owner of the land at the time accrues the fruit (of the gift of the land). That which is given away with pourings of water, and which is enjoyed by three (generations) and which is maintained by righteous men and which is given away by former monarchs—these can never be taken away. It is far easier to give away what is one's own but it is very difficult to protect another's gift. Between making a gift and protecting a previous gift, protecting is more meritorious than making the gift. He who takes away the land bestowed by oneself or by others will dwell in hell for sixty-thousand years.

#### LL. 34.

This is the work of Nāganna of Koḍalar (Koḍalûr).

*Note.*

#### Description.

The grant consists of five plates 10" × 2" with a ring 3" in diameter bearing the seal of an elephant. The plates are written on both sides, except the first and the

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<sup>1</sup> chatus-sāmanta Ṭegure, etc. might also mean Ṭegure-dêśa, etc., which was divided among four sāmantas.

last. The ring was not cut at the time the plates were received. The surface of the fourth plate is broken in some places but no letters are lost. Five lines of writing are found in the first plate but the other plates have four lines on each surface. Each line contains about 28 letters.

### Paleography.

The grant is engraved in Old Kannaḍa characters. The letters are generally well-formed, though slightly cursive. In some places, as in plate II, they are not deeply cut. The characters seem to belong to the close of the 5th century A. D. and resemble the alphabet of the Penugonḍa plates in general with a slight incline to left. The test letters *bha*, *kha*, *ja*, etc., found in the plates (LL 1 and 2 *bha*, L2 *kha*, L1 *ja*) all belong to this period. The anusvāra is indicated by a dot over the letter and the reduplication of consonants is indicated by a dot to the left of the letter, e.g., *stambha* in line 2, *vrittēḥ* in line 5. The mistakes in orthography are not many. It has to be noted that the *upaḍhmānīya* is written in this record without the *rēpha* which is usual in the grants of several Gaṅga kings.

### Language.

The language is Sanskrit throughout and mostly prose except for the imprecatory stanzas in LL 30-33 which are in the Anusṭup metre. Though the language used is generally correct, the frequent change of *vibhakti* or case-ending in the case of epithets qualifying the same substantive causes considerable confusion in meaning. Thus for Mādhava, son of Viṣṇugōpa, we have first the nominative *tan-nandanah* in line 7, next the genitive *guṇagaṇḍalamkṛitasya* in line 8 and the instrumental—*rājyēna* in line 8 and also in LL. 9, 10 and 11. Similarly we have the nominative plural used for several epithets qualifying *prajāpatayah* in LL. 11-15. But in line 16 we find the genitive plural used for *prāsāda-prākāra-baddhō-dyōgānām chaturdaśāṣṭa-kutumbānām*. Whether these words refer to *prajāpatayah* in line 14 or to a separate set of people cannot be determined. Similarly the genitive plural is used in LL. 21-24 while the nominative plural is used in LL. 25-27 to denote probably the same persons. The phrases Kātullamaliyūm in line 19 and Kōḍalarā in L. 34 have case endings in Kannaḍa. This is probably due to their being proper names denoting certain villages.

### Maker of the grant.

The grant is stated to have been made by Kōḍalarā Nāgaṇṇa. Whether Nāgaṇṇa was the composer or the engraver of the grant is doubtful. Perhaps he belonged to the family or tribe of Kōḍalar: or Kōḍalarā may be a mistake for Kūḍalūra, meaning the village Kūḍalūr. In the latter case *Sangamapura* in L. 15 is the Sanskrit equivalent of the name *Kūḍalūr*.

### Purpose of the inscription.

The record registers the creation of a new town called Sangamapura by the Gaṅga king Mādhava, son of Viṣṇugōpa, in Sēndraka-vishaya and the gift by him of five villages Keregālūr, etc., situated in Vallāvi-vishaya, a eight-thousand province and also of the right to receive a tithe of the income of merchants in Kirumundānīru (?). The donees were twenty-two families of Brahmans who were employed probably as ministers to give advice and work for the king chiefly in matters connected with the defence of the country and foreign policy. They were well-versed in the Vedic studies and Vedic ritual. They belonged to Kāśyapa, Ātrēya, Gautama and Bhāradvāja-gōtras. Only three names are given for the donees, Bhavasvāmi, Nāgadēva and Viṣṇu. These were the more prominent of the donees. The donees seem to have been presented also with certain utensils of bronze for domestic use and a bullock for carrying purposes and an image of Viṣṇu. But the meaning of this line is not quite free from doubt.<sup>1</sup> We have also certain epithets, such as heads of the Maṇigrāma-śreṇi and the inhabitants (?) of Tēgure, Amaṇiya, Nandyāla and Simbāla districts in LL. 21-22. Whether these apply to the donees as seems to be evident from the context or whether these merely indicate the witnesses to the grant as is found in some records, the word *samaksham* being omitted after *chāturvēdyā* in L. 22 in the present record, cannot be determined (M. A. R. 1924, PP. 69, 71). The epithet *Tuviyal-śrēṣṭhī-sarvādhyakshānām* (L. 28) may also relate to the witnesses. A merchant of the Tuviyal-gōtra is referred to in the Bannahalli plates (E. C. V. Belur 121).

### Geographical.

Sēndraka-vishaya containing the villages granted is identified with the north-west of the Mysore State roughly corresponding to the Nāgarkhaṇḍa of later times (E. C. V. Intr. P. 3; M. A. R. 1929, P. 55). It is also referred to in the Bennur plates (E. C. V. Belur, 245) of the Kadamba King Vijaya-Śiva-Kṛishṇavarma and the Tagare plates of the Gaṅga king Polavīra (M. A. R. 1918, P. 41). In the latter record it is associated with Vallāvi-dēśa as in the present grant. Vallāvi-dēśa which is also referred to in the Bannahalli plates of the Kadamba King Kṛishṇavarma (E. C. V. Belur 121) is identified with Ballāvi-seventy in the Honnali Taluk, Shimoga District (E. C. V. Intr. P. III). Ballāvi is also the name of a village in Tumkur Taluk, but the former is more probably the place named here. The villages granted, namely, Keregālūr, Posavalli, etc., cannot be identified. Dēvaḷge province is evidently the Dēvaḷige-nāḍ of later times and includes parts of Bēlūr and Chickmagalur Taluks.

<sup>1</sup> It is possible that the words used for the donations here might indicate taxes such as  $\frac{1}{14}$  and  $\frac{1}{8}$  on bronze vessels and *vali* and Viṣṇu (coins with the image of bull and Viṣṇu) paid on copper utensils and jewellery manufactured or sold.

Of the villages Tēgure, Amaniya, Nandyāla and Simbāla referred to in L. 21, the first, third and fourth are met with in the Kodanjeruvu grant of the Gaṅga king Avinīta found in Sidlaghatta Taluk, Kôlār District. The villages are associated with the province of Sēndraka (M. A. R. 1924, P. 69). The same villages are also referred to in the Nallāla grant of the Gaṅga king Durvinīta found in the same village in the Sidlaghatta Taluk (M. A. R. 1924, P. 71).

Sangamapura, too, cannot be definitely identified. Kūḍli at the confluence of the Tungā and Bhadrā in Shimoga Taluk, Kūḍlūr in Chamarajanagar Taluk where the Honnuhole receives a tributary, Harihar where the Tungabhadra receives Haridrāvati, etc., might each be called Sangamapura, (a town of confluence) but they are not so called in the inscriptions. If Tēgure of this grant is to be identified with the village Tagare in Bêlūr Taluk, then the Kiru-Kūḍalūr of the Tagare grant might be considered to be the same as Sangamapura of our grant. There is a Kūḍalur near Belur where two minor streams meet. Three villages Kāchihalli, Hosahalli and Kaḍumanahalli are shown in the village list of Belur Taluk. These villages probably are the same as Kāchāppalli, Posavalli and Kātullamali of our present record. But Vallāvi-vishaya comprising Honnali Taluk is far off, unless as stated in the record it was a 8,000 province extending to parts of Bêlūr Taluk.

### History.

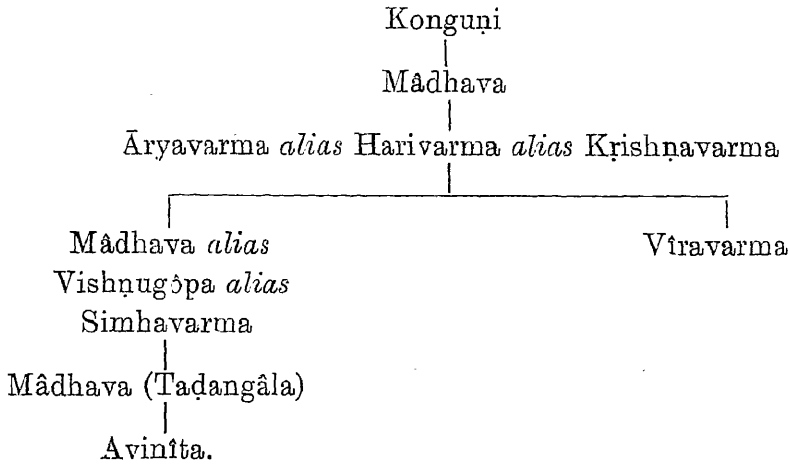
The inscription records a grant made by the Gaṅga king Mādhava, son of Vishṇugōpa. The predecessors of these kings, namely, Koṅgonimahādhirāja, his son Mādhava, his son Harivarṇa whose son was Vishṇugōpa are all given the usual epithets qualifying them and met with in inscriptions.

It is now well known that the evidence of the copper plates on Gaṅga genealogy is conflicting. Prof. Jouveau Dubreuil in his *Ancient History of the Dekhan* (p. 104ff) reviewed the evidence and suggested that there were two dynasties of the early Gaṅgas, namely, the Gaṅgas of Talkād and the Gaṅgas of Paruvi. According to him the latter issued the Penugōṇḍa plates. He went further and thought that Kṛishṇavarṇa Gaṅga of the Beṇḍiganahalli plates (Mysore Arch. Report 1914-15, Plate XVIII) was the son of Mādhavavarṇa of the Paruvi branch. Mr. R. Narasimhaḥar, while editing the Kūḍlūr plates of Mārasimha, thought the suggestion ingenuous but did not accept it (Mysore Archaeological Report 1921, p. 29). There can be little doubt that the genealogy as given in the Kūḍlūr plates of Mārasimha is also correct. In 1924 while editing the Chukuṭṭur plates of Simhavarṇa Gaṅga, Dr. Shama Sastry agreed that the dynasty of the Penugōṇḍa plates was different from that of the Kodanjeruvu plates, the latter's genealogy being identical with the earlier part of that given in the Kūḍlūr plates of Mārasimha. To these two branches he added a third as mentioned in the Chukuṭṭur plates. (M. A. R. 1924, p. 17.)

Since in the present report three important records of the western Gaṅgas are published (Nos. 3, 36 and 88), each with a different genealogy, the subject may be further reviewed here. Though some of the alleged records of the Gaṅgas are definitely spurious, there could be no doubt about the genuineness of a large number of them like (1) the Kūḍlur plates of Mārasimha which are supported by the Keregālur plates of Madhava II (No. 3 of this report); (2) the Penugonḍa plates which are supported by the Kūḍlur plates of Mādhavavarma (No. 88 of this report); and (3) the Chukuṭṭur plates of Simhavarma (Mysore Archæological Report 1924, No. 81) which support the Beṇḍiganahallī plates (Mysore Archæological Report 1914-15, plate XVIII). All the three genealogies may be accepted. The problem now is to reconcile them.

There are three theories possible according as we conclude that only one dynasty existed or two or three.

If the dynasty was only one, then the first six rulers would be as follows:—



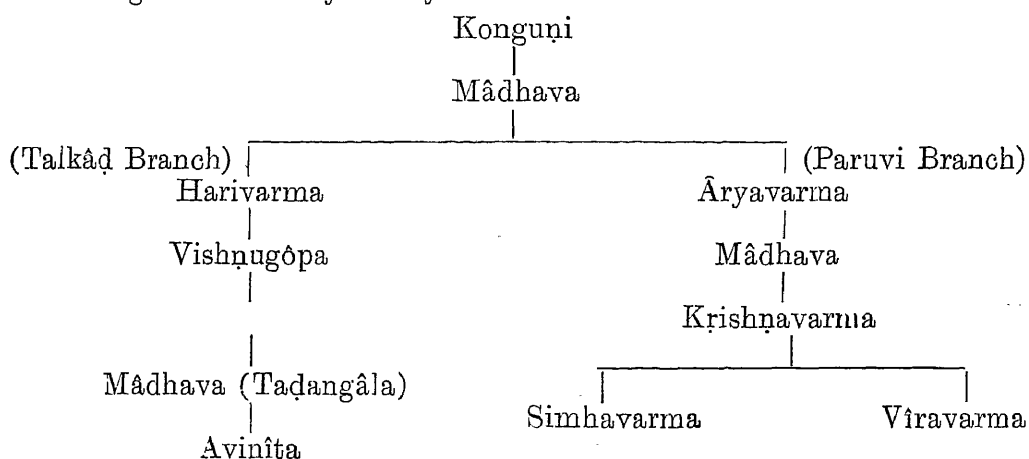
This theory is weak since (1) it is assumed that single persons bore a variety of highly differentiated names, (2) Viravarman is mentioned only in one of the records and (3) the Pallava overlordship is acknowledged in two only of a large number of inscriptions.

The second theory would be that the dynasty of the Penugonḍa plates is different from that of the Keregālur plates. To the former, which we shall call with Dubreuil the 'Paruvi dynasty,' belonged Mādhavavarma of the Penugonḍa and Kūḍlur plates (No. 88). He ruled over at least the Paruvi and Marukara-vishayas consisting of the Tumkur and Anantapur districts. His father was Āryavarma or Ayyavarma who was the son of Mādhava I, the author of a commentary on Dattaka-sūtras and the common ancestor of both the Gaṅga branches.

Simhavarma of the Chukuṭṭur plates states that his father Kṛṣṇavarma who ruled over Kaivāra-vishaya in the Kolar District was the son of Mādhavavarma whose father was Konguṇivarma. The Beṇḍiganahallī plates appear to

refer to the same Mādhava and Kṛishṇavarma. It is not known whether Āryavarma had also the name Konguṇivarma after his grandfather. If he had, Kṛishṇavarma would be Paruvi Mādhava's son. If he did not, he would be one of the three sons of Mādhava I, each of whom would appear to have been at the head of a kingdom after their father's death. The main difficulty about the latter position would be that while the Tumkur and Anantapur Districts were subordinate to the Pallavas, the Kaivāra Vishaya in the Kolar District would be independent, according to the Chukuṭṭur and Beḍiganahaḷḷi plates which are silent about the Pallava connection. This dynasty does not acknowledge the overlordship of the Pallavas and was probably a third branch ruling independently. If Kṛishṇavarma was a son of Paruvi Mādhava, he may be taken to have become independent of Pallava suzerainty after his father's death. In that case the Paruvi dynasty would consist of Āryavarma, his son Mādhava (both of whom were vassals of the Pallavas), Kṛishṇavarma and his sons Simhavarma and Yuvarāja Vira Varma who were free from the Pallava yoke. The territory held by this Paruvi dynasty may have consisted of the Paruvi, Marukara and Kaivāra Vishayas forming a solid area of about three districts, namely, Anantapur, Tumkur and Kolar.

According to this theory the dynastic table would be as follows:--



The weakness of this theory would be that two assumptions would have to be made: (1) that Kṛishṇavarma became independent of the Pallava yoke, though his father and grandfather were crowned by the Pallava overlords; and (2) that the reigns of four generations of the Paruvi Branch were equivalent in length to two of the Talkāḍ Branch, namely, those of Harivarma and Vishṇugōpa, since the empire appears to have become reunited under Taḍangāla Mādhava who held sway over the Tumkur and Kolar Districts also (E. C. X Mb. 263).

The third view would be that there were in all three distinct branches of the Gaṅgas. The dynasty, mentioned in the Keregālur and Mārasimha plates, which was perhaps the main branch was descended from Konguṇivarma and

Mâdhava I, through Harivarma whose son was Vishṇugôpa. Vishṇugopa's son was Taḍangâla Mâdhava or Mâdhava II who granted the Keregâlur plates and who was the father of Avinîta. This Avinîta of the Talkâḍ branch appears to have acquired possession of the Paruvi area. It is also possible that the Gaṅga Empire was divided after the death of Mâdhava I, perhaps owing to a disputed succession between his sons Harivarma, Kṛishṇavarma and Āryavarma, who got respectively Talkâḍ, Kaivâra and Paruvi. The Pallava Emperor Simhavarma probably intervened on behalf of Āryavarma and crowned him. The separation of the kingdoms appears to have existed for two or four generations between 400 and 500 A. D. However it was the Talkâḍ dynasty which ultimately won the mastery. This theory has also its weak points.

To the information gathered from the plates discussed above, we may add the facts about the succeeding generations as supported by what is gathered from the Gañjâm plates and the newly discovered Dêvarahallî stone inscription of Śivamâra. (For the genealogy of the main dynasty see notes on No. 36 below.)

#### Date.

The present record mentions no year but names only the full moon day of Vaiśākha. Thus the date cannot be determined with any approach even to approximation.

But on the basis of the above discussion it may be stated that Mâdhava II (Taḍangâla), the author of the present grant reigned just before his son Avinîta and was a contemporary of the last Paruvi Gaṅga ruler. If the latter was Mâdhava, the author of the Penugonḍa plates (C. 475 A. D.), the Keregâlur plates may be assigned to about the same date. But if the last of the Paruvi rulers was Simhavarma, grandson of the abovenamed king, then these plates may be assigned to about 500 A.D.

#### Other Particulars.

The various terms *sandhi-vigraha*, *vigrihyāsana*, etc., found in LL 11-13 are met with in Kautilya's Arthaśāstra. That several families of Brahmans were employed to help the king in his foreign policy and defence of the country, at the same time preserving their Vedic learning and religious duties, and that they were rewarded with grants of land and the right to collect certain taxes on merchandise in certain places would be interesting for a study of the social history of the period [cf. Kautilya's Arthaśāstra Bk. I, ch. 9; Bk. II, ch. 22].

## 4.

## KADUR DISTRICT.

## CHIKMAGALUR TALUK.

On a set of copper plates of the Vijayanagar King Narasimha dated S. 1326 in the possession of Gôpâlakrishna Bhaṭṭa in the village Ambale in the hobali of Chikmagalur.

Size 13"×6".

Two plates with ring: Dêvanâgarî characters and Sanskrit Language.

ಕಡೂರು ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು.



ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮದಲ್ಲಿ ಗೋಪಾಲಕೃಷ್ಣಭಟ್ಟರ ಮನೆಯಲ್ಲಿದ್ದ  
ತಾಮ್ರ ಶಾಸನ (೨ ಹಲಗೆಗಳು ಉಂಗರ ಮಾತ್ರ)

ದೇವನಾಗರಾಕ್ಷರ

- I B.
1. ಓನಮೋ ನಾರಾಯಣಾಯ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ
  2. ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸಂಭಾ
  3. ಯಶಂಭವೇ || ಸತ್ಯೈಕವ್ರತಪಾಲನೋಗುಣನಿಧಿಃ ಶ್ರೀಮಾ
  4. ನ್ ತೃತೀಯಾಯೃಪಾನ್ ಪಂಚಾಮ್ನಾಯಪರಃ ಪಡತಪಃ ದೃಢ
  5. ಸತಾ [೦] ಗನರ್ವಂಸಹ || ಅಷ್ಟವ್ಯಕ್ತಿ ಕಲಾಧರೋ ನಮನಿ
  6. ಧಿಃ ಪುಷ್ಪದೃಶಃ ಮತ್ಸಯಃ ಶ್ರೀಮಾನ್ ರಂಗಮಹೀಪತಿ
  7. ವಿಜಯತೇ ಧರ್ಮಾ ಗ್ರಣೇ ಶ್ರೀ ಗುಣೇ ತಸ್ಯಶ್ರೀರಂಗರಾಜ
  8. ಸ್ಯ ಪತ್ನೀತಿಮಾಂಬಿಕಾ ಬಭೌ ತನ್ಯಾಂ ಸಂಜನಯಾಮಾಸ
  9. ಶ್ರೀನೃಸಿಂಹಪ್ಪಾಖ್ಯ ಭೂಭುಜಂ ಸಪ್ರಾಪ್ತ ಯೌವನೋರಾಜ ನೃ
  10. ತಿಂಹ್ಯ ತಿಲಕನ್ಯಯಂ ಶ್ರೀರಂಗತಿಲಕಂತಾತಂ ತೋಷಯಾ
  11. ಮಾಸಚೇಷ್ಟಿತೈಃ ಆರೋಕ್ಯತನಯಂ ರಾಜಾ ರತ್ನಸಿಂ
  12. ಹ್ಯಾಸನೇ ತದಾ ಅಭಿಷಿಚ್ಯ ಸಮೃದ್ಧಾರ್ಥಃ ಸಾಮ್ರಾ
  13. ಜೈಶ್ವಕ್ರವರ್ತಿನಂ ಸಪತ್ನೀಕೋ ಯಯೌ ತೂರ್ಣಂ ಪಾನಪ್ರ
  14. ಸ್ಥಾಶ್ರಮಂ ತದಾ ತತೋ ನೃಸಿಂಹ್ಯನೃಪತಿಃ ಜಿತ್ವಾಸ
  15. ವರದಿಗಂತರಂ ಸಸೈನ್ಯಃ ಪ್ರವಿವೇಶಾಸೌ ಚಂದ್ರದ್ರೋಣ ಮ
  16. ಕೀಧರಂ ತತ್ರತ್ಯ ಬದರೀನಾಮ್ನಾಃ ನದ್ಯಾಸ್ತೀರೇ ಸು
  17. ವಿಸ್ತರಾಂ ವೇಲಾಪುರೀಂ ಪುರಃಪ್ರಾಪ್ಯ ದುಷ್ಪ್ಲಾ ಶ್ರೀಕಶವಂ
  18. ಹರಿಂ ತುಲಾಭಾರಂ ತತ್ರಕೃತ್ವಾ ಬ್ರಾಹ್ಮ [ಣೇ] ಭ್ಯೋದದೌ ಬ
  19. ಹು ತಸ್ಮಿನ್ದೇಶೇ ದ್ವಿಜಂ ದೃಷ್ಟ್ವಾವೇದಶಾಸ್ತ್ರಾರ್ಥ ಪಾ



20. ರಗಂ ಸಂತುಷ್ಟಹೃದಯೋರಾಜಾ ವೇರಾಪುರ್ಯಾಉದಗ್ಧಿ  
 21. ಶಿ ಕೋಶದ್ವಯ ಮಿತೇದೇಶೇ ಸುಖಸಂ ವಾಸನೋಚಿ  
 22. ತೇ ದೇವಳಾಭದಸೀಮಾಯಾಃ ಭೂಷಣಂಜನತೋಪ  
 23. ಣಂ ಸೋಮಶೆಷ್ಟೀಪ್ಲರಿತಿಪ್ರಥಿತಂಗ್ರಾಮ ಮು  
 24. ತ್ತಮಂ ಶ್ರೀವೆಂಕಟಪುರಂ ಚೇತಿ ಕೃತ್ವಾ ನಾಮ ಸುಧಾಮಿ  
 II A. 25. ಕಃ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯೋಪೇತಾಭ್ಯುದಯೇ ಶಾಲವಾ  
 26. ಹನೇ ನಘನೈತ್ರಾಗ್ನಿಚಂದ್ರಾಂಕೇ ವತ್ಸರೇತಾರಣೀಶುಭೇ ಶ್ರಾ  
 27. ವಣೇಮಾಸಿಪಾರ್ಣಮ್ಯಾಂ ಸೋಮವಾರೇ ಮಹೀಪತಿಃ ಸ್ಥಾಪ್ಯ  
 28. ಸೋಮೇತ್ವರಂ ಲಂಗಂ ಕೇಶವಂ ವೇಂಕಟಾಪುರೇ ಏಕಭೋಗ್ಯಂ ತತಃ  
 29. ಕೃತ್ವಾಪುತ್ರ ಶ್ರೀರಂಗಭೂಪತೇಃ ಪಾತ್ರಸ್ತುರುಮಲ ರಾಯ  
 30. ಸ್ಯ ಶ್ರೀನೃಸಿಂಹ್ಯಮಹೀಪತಿಃ ಆತ್ರೇಯಗೋತ್ರೇಚೋತ್ಪನ್ನಃ  
 31. ಅಶ್ವರಾಯನ ಶಾಖಯಾ ಅಪೆಂತಂಬಾಖ್ಯಾಶಾಖಾ  
 32. ಯಾಂ ಲೋಪಿತಾಭಿಧಗೋತ್ರಕೇ ನಪತ್ರೆ ಕೇಶವಭಟ್ಟಸ್ಯ  
 33. ಸುತಾಯ ಶಿವಯಜ್ಞನಃ ಶ್ರೀಕಂಠವಾಜಪೇಯಾಯ ಸಾ  
 34. ಗ್ನಿಹೋತ್ರಕುಟುಂಬಿನೇ ಗ್ರಾಮಮೇನ ಮದಾದ್ಧೀರಃ ಶ್ರೀನೃಸಿಂ  
 35. ಹ್ಯಾಖ್ಯಾಭೂಪತಿಃ ಬೇಟಗೇರಪುರಂ ಪ್ರಾಚ್ಯಾಂ ಮುತ್ತುಗಂಢಂಚ  
 36. ದಕ್ಷಿಣೇ ಪಶ್ಚಿಮೇ ಶೆಟ್ಟಿಹಳ್ಳೀತಿ ಹಾಂನಪಲ್ಲೇ ತದು  
 37. ತ್ತರೇ ಏವಂಚೈವ ಚತುರ್ದಿಕ್ಷು ಪ್ರಥಿತೇ ಭೂಪ್ರದೇಶಿಕೇ ನಿ  
 38. ಧಿನಿಕ್ಷೇಪಪಾಪಾಣ ತರುಗುಲ್ಮಾದಿಸಂಯುತೇ ಅ  
 39. ಕ್ಷಿಣ್ಯಾಗಾಮಿ ತತ್ಪೂರ್ವಸಿದ್ಧಸಾಧ್ಯಾಷ್ಟಸಾಧನೈಃ  
 40. ದತ್ತ್ವಾ ಗ್ರಾಮಂ ಬ್ರಾಂಹ್ಮಣಾಯ ಶ್ರೀ ವೆಂಕಟಪುರಂ ವಿಭುಃ ಉದ್ಧಿ  
 41. ಶ್ಯ ವಿಪ್ರಮುಖ್ಯಾಯ ಪುತ್ರಪಾತ್ರತದುದ್ಭವೈಃ ಆಚಂದ್ರ  
 42. ಸ್ಥಾಯಿನೋಭೂತ್ವಾ ವಸದ್ಧಮಿತಿ ಚಬ್ರುವನ್ತಾಮ್ರ  
 43. ಪಟ್ಟಂ ಕಾರಯಿತ್ವಾ ಲಖಿತ್ವಾ ಗೋತ್ರಸೂತ್ರಕಂ ಭಾವಿ  
 44. ನಃ ಪ್ರಾರ್ಥಯನ್ ಭೂಪಾಂನ್ ಧರ್ಮಂಪಾಲಯತಧುವಂ [ಶ್ರೀ] ನೃ  
 45. ಸಿಂಹ್ಯಮಹೀಪಾಲಃ ಧರ್ಮಸ್ಥಾಪನತತ್ಪರಃ ಏಕೈ  
 46. ವಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾ  
 47. ನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ಸ್ವದತ್ತಾದ್ಯುಗುಣಂ ಪು  
 48. ಣ್ಯ [ಂ] ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದ  
 49. ತ್ತಂನಿಷ್ಠುಲ [ಂ] ಭವೇತ್ || ಶ್ರೀ || ಶ್ರೀ || ಶ್ರೀರಂಗ ||

*Transliteration.*

1. Ôm namô Nârâyaṇâya namas tunga-śiraś-chumbi-chandra-
2. chāmara-châravê || trailôkya-nagarâ-rambha-mûla-s [t] ambhâ-
3. ya Śambhavê || satyâika-vrata-pâlanô guṇanidhiḥ śrîmâ-
4. n tritîyâryapân panchâmnâya-parah shada tapah drîḍha
5. satânga sarvamsaha || Aṣṭa-vyakti-kalâdharô nava-ni-
6. dhiḥ pushyad-yaśah m (pr?) atyayah śrîmân Ranga-mahîpati-
7. r vijayatê dharmâgrani śriguṇî<sup>1</sup> tasya Śrî-rangarâja-

<sup>1</sup> The stanza is corrupt.

8. sya patnî Timmāmbikā babhau tasyām sanjanayāmāsa
9. śrī Nṛsimhākhyā-bhūbhujam sa prāpta-yauvanō rāja-Nṛi-
10. timhva<sup>1</sup> tilaka svayam Śrīranga-tilakam tātām tōshayā-
11. māsā chēṣṭitaiḥ ālōkya tanayam rājā ratna-sim-
12. hvāsanē tadā abhishichya samṛiddhārthaḥ sāmṛā-
13. jyais<sup>2</sup> chakravartinam sapatnikō yayau tūṇam vānapra-
14. sthāśramam tadā tatō Nṛisimhva-nṛipatiḥ jitvā sa-
15. rva-digamtaram sa-sainyaḥ pravivēśāsau Chandradrōṇa-ma-
16. hīdharam tatradya-Badari-nāmnayāḥ nadyās tirē su-
17. vistarām Vēlāpurim puram prāpya drushtvā Śrī Kāśavam<sup>3</sup>
18. Hariṁ tulā-bhāram tatra kṛitvā Brāhma [nē] bhyo dadau ba-
19. hu tasmin dēśē dvijam dṛishtvā vēda- śāstrārtha-pā-
20. ragam santushta-hṛidayō rājā Vēlāpuryā udag-di-
21. śi krōśa- dvaya-mitē dēśē sukha-samvāsanōchi-
22. tē Dēvalābhidha-simāyāḥ bhūṣhaṇam jana-tōpa (sha ?)-
23. nam Sōmaśeṭṭipallir iti prathitam grāmam u-
24. ttamam Śrī-Venkaṭapuram chēti kṛitvā nāma sudhārmī-

## II A.

25. kaḥ svasti śrī-vijayō-pētā-bhyudaye Śālivā-
26. hanē nagha-naitrāgni- chandrānke vatsare Tārānē subhē Śrā-
27. vaṇē māsi paurṇamyām Sōmavārē mahīpatiḥ sthāpya
28. Sōmēśvaram lingam Kēśavam Venkaṭāpure ēkabhōgyam tataḥ
29. kṛitvā putra [h] Śrīranga-bhūpatēḥ pautras Tirumalarāya-
30. sya śrī-Nṛisimhva-mahīpatiḥ Ātrēya-gōtrē chōtpannaḥ
31. Āśvalāyana-sākhayā Āpastambākhyasākhā-
32. yām Lōhitā-bhidha-gōtrakē naptre Kēśava-bhaṭṭasya
33. sutāya Śiva-yajvanāḥ Śrīkaṇṭhavājapēyāya sâ-
34. gnihōtra-kuṭumbinē grāmam ēnam adād dhirah śrī Nṛsim-
35. hvākhyā-bhūpatiḥ Bētagere-puram prāchyām Muttugamnam cha
36. dakṣiṇē paśchimē Śeṭṭihallīti Hānnēpalli tad-u-
37. ttarē ēvam chaiva chatur-dikshu prathitē bhū-pradēsikē ni-
38. dhi-nikshēpa-pāshāṇa-taru-gulmādi-samnyutē a-
39. kṣiṇyāgāmi tat-pūrva sidhha-sādhyāśhta-sādhanaḥ
40. datvā grāmam Brāṇhanāya śrī-Venkaṭapuram vibhuḥ uddi-
41. śya vipra- mukhyāya putra-pautra-tad-udbhavaiḥ ā-chandra-
42. sthāyinō bhūtvā vasad-bham<sup>4</sup> iti cha bruvan tāmmra-
43. paṭṭam kārayitvā likhitvā gōtra-sūtrakam bhāvi
44. naḥ prārthayan bhūpān dharmam pālayata dh [r] uvam [śrī] Nṛi-

<sup>1</sup> Read simha. <sup>2</sup> Read sāmrajye. <sup>3</sup> Read kēśavam. <sup>4</sup> Read vasadhvam.

45. simhva-mahipâlaḥ dharma- sthâpana-tat-paraḥ êkai-  
 46. va bhagini lôkê sarvēśhâm êva bhûbhujâṃ na bhôjyâ  
 47. na kara-grâhyâ vipra-dattâ vasundharâ svadattâ-dyugunam<sup>1</sup> pu-  
 48. nya [m] para-dattânu-pâlanam para-dattâpahârêṇa sva-da-  
 49. ttam nishphala [m] bhavêt || śrî || śrî || Śrîranga |  
 (in Kannaḍa characters)

*Translation.*

**LL. 1-2.**

Ôm. Obeisance to Nârâyana. Invocation to Śambhu.

**LL. 3-7.**

Victorious is the king Raṅga, foremost in righteousness and possessed of auspicious qualities, protector of the vow of truthfulness, a storehouse of righteousness, highly prosperous, ....., devoted to the five Âmnâyas (the four Vedas and the Mahâbhârata ?), firm in the observance of the 6 kinds of austerities (tapas or control of the five organs of sense and of mind), ruler of the earth with the seven elements of sovereignty, endowed with the attributes of the eight guardians of the regions, possessed of the nine treasures and of ever increasing fame.<sup>2</sup>

**7-9.**

The queen of that Śrîraṅgarâya was Timmâmbikâ and by her he got a son, the illustrious king Nṛisimha.

**9-10.**

After attaining youth, the king Nṛisimha pleased his father Śrîraṅga by his good conduct.

**11-14.**

Seeing his son (grown of age) the king installed him on the jewelled throne as the emperor and being fully satisfied went away early with his wife to lead the life of a hermit.

**15-19.**

Then king Nṛisimha conquered all the regions and with his army came to the mountain Chandradrôṇa. He next reached the great city of Vêlâpur (Bêlûr) on the banks of the river named Badari and visited the god Vishṇu in the form of Kêśava.

<sup>1</sup> Read sva-dattâd dvigunam.

<sup>2</sup> This stanza seems to be an adaptation of the verse: satyaika-vrata-pâlakô dvigunadhîs tryarthî chaturvêditâ pañcena-skandha-kṛitî shaḍ-anvaya-dṛiḍhas saptâṅga-sarvamsahaḥ aṣṭa-vyakti-kalâdharô nava-nidhiḥ pushyaḍ-daśa-pratyayaḥ smârtôcch-râya-dhurandharô vijayatâm śrî-Bukkaṇa-kshmâpatiḥ which occurs at the commencement of Mâdhavâchârya's commentary on Parâśarasamṛiti known as the Parâśara Mâdhaviya and also in Kâlamâdhaviya, another work of the same author.

There he got himself weighed in the scales (against gold) and gave large sums of money to Brahmans.

#### 19-24.

In that country he came across a Brahman deeply versed in the interpretation of the Vedas and Śāstras and being highly pleased with him, the virtuous king (gave away) the village known as Sômasettipalli, an ornament to the sime (region) known as Dêvaḷa and loved by all the people, situated within two *krôṣas* to the north of Vêlâpuri, where people could live happily, and renamed the village as Venkaṭâpura.

#### 25-28.

Be it well. In the auspicious, victorious and prosperous Śâlivâhana year, numbering mountains, eyes, fires and moon (1527), in the year Târana, during the auspicious month Śrâvana, on Monday the full-moon day, the king set up Sômêśvara-linga and Kêśava in Venkaṭâpura and made a gift of the village as *êkabhōgya* (enjoyable by a single person).

#### 28-42.

The son of the king Śrîraṅga and grandson of Tirumalarâya, the illustrious and heroic king Nṛisimha, a descendant of Âtrêya-gôtra and of Âśvalâyana-sâkhâ bestowed this village on Śrîkanṭha-Vâjapêya, a man of a large family tending the sacred fire, and belonging to the school of Âpastamba-sâkhâ and born of Lôhita-gôtra, grandson of Kêśavabhaṭṭa and son of Śiva-yajvâ. The boundaries on the four sides of the land granted are in the east Bêtagerepura, in the south Muttuganna, in the west Seṭṭihalli and in the north Hânnepalli. The king granted the above village Venkaṭâpura with all its underground treasure, deposits, minerals, trees and plants, imperishables, future revenue, rights which have accrued before and rights which are possible hereafter comprising the eight rights of property to the Brahman, and spoke to him praying that he might live with his children and grandsons and their descendants for as long as the moon endures.

#### 42-45.

Engaged in protecting righteousness, the king got the copper plates engraved giving therein the gôtras and sûtras and a request to the (future) kings that they might maintain the charity for ever.

#### 45-49.

The land gifted to Brahmans is the only sister on earth common to all the kings; she is to be neither enjoyed nor seized by the hand (taxed). Protecting gifts made by others is twice as meritorious as making a gift oneself. By seizing what is given to others, even one's own gift becomes fruitless. Good fortune. Good fortune.

Śrîraṅga.

*Note.*

### **Description.**

The grant consists of two copper plates 13" × 6" connected by a ring. The ring had been cut when the plates were received in the office. There is no seal. The plates are slightly rounded at the top.

### **Paleography.**

The characters look very much like present day Dēvanāgarī. The variations are *ṇa* (line 1), *vya* (line 5), *ḷa* (line 22), *stu* (line 1) *su* (line 33), *kshu* (line 37). The letters are generally well-formed but in some places parts of them cannot be made out owing to faulty engraving. There are also some errors of writing. Thus *sta* looks more like *sa* in line 2, *tā* is written for *ptā* in line 5, *hva* is written for *hā* in line 9, etc., *khyā* in line 9, looks like *raya*, etc. The signature at the end of line 49 is in Kannaḍa characters which are carved very faintly. These look as if they were added later on. It is, however, known that the signatures at the end of royal charters were often affixed by the kings themselves. Further the script used for grants to Brahmans on copper plates was at this time usually Nandi Nāgarī and not Dēvanāgarī.

### **Language.**

The language used is Sanskrit and the whole grant is in Anuṣṭup verses with the exception of the stanza in praise of Raṅga in lines 3-7, which is in the Śārdūla-vikrīḍita metre. Mistakes of language are few, except in the verse referred to. The engraver seems to have been unable to understand the correct import of this difficult stanza and has committed several mistakes while copying it. The original stanza from which the present verse was adopted is in praise of king Bukka I, and was composed by Mādhavāchārya, his minister.

### **Purport.**

The inscription records that king Raṅga, whose queen was Timmāmbā, installed his son Nṛsiṃha on his jewelled throne when he was of proper age and retired to lead a hermit's life with his queen. Nṛsiṃha made several conquests and in the course of a military expedition came to the Chandradrōṇa hill (now called Baba Budan Hills). From there he went to Bêlūr (Vêlāpura) on the banks of the river Badari (same as the present Yagachi river) and paid obeisance to god Kēśava in that town. At Bêlūr he also performed the Tulābhāra ceremony (weighing oneself in scales against gold and precious stones) and made presents of gold to Brahmans. On this occasion he made the gift of a village called Sômasettipalli to the north of Bêlūr to a Brahman learned in the Vedas, named Śrīkaṇṭha-vājapêya. Details of the parentage of the donee and the boundaries of the village granted are also given and the usual imprecatory stanzas come at the end of the grant. The signature at the end is given as Śrīraṅga, not the name of the donor but that of his father.

### Date.

Details of the date are given in lines 26-27 as Monday the full-moon day of Śrāvaṇa in the year Târaṇa, the year numbered by naga, nêtra, agni and chandra in the Śālivāhana era. Chandra (moon) stands for 1, agni (fire) usually stands for 3 but sometimes is taken as equivalent to 5 (Mysore Inscriptions P. XXI), nêtra for 2 and naga for 7. So the year referred to is either Ś. 1327 or Ś. 1527. If we take Ś. 1327 (expired) it corresponds to the year Târaṇa and the whole date may be equivalent to Monday 21st July 1404 on which day the tithi of Paurṇimā began at about 10-30 P.M. If Ś. 1527 is taken, it corresponds to Viśvāvasu and the nearest Târaṇa is 1506, 21 years earlier; and if this year Târaṇa is taken as the year meant, the date would correspond to Monday 10th August, 1584 A. D. on which day the 15th tithi began at mid-day.

### Geographical details.

Of the places mentioned in the grant, Chandradrôṇa is the Sanskrit name of the Baba Budan Range of hills near Chikmagalur in the west of the Mysore State. Vêlâ-pura is evidently the town of Bêlûr which is about 14 miles from Chikmagalur. The river Badari is the same as the Yagachi stream which flows near Bêlûr. The god Kêśava referred to is the deity installed in the Channakêśava temple at Bêlûr. The village granted named Sômasettipalli is the present Savshattipalli of the Taluk Maps, 7 miles to the north of Bêlûr. Hannepalli is Honnenhalli about a mile to the north of Savshattipalli; Settipalli is Shattihalli about a mile to its west; Muttuganna is Mutganni about 3 miles to its south and Beṭageripura is probably the same as Dod Byadgeri about 3 miles to the south-east of Savshattipalli. Dêvalasīme is the Dêvalige-nâḍ of the inscriptions which includes Bêlûr and the surrounding district. The new name Veṅkaṭâpura given to the village granted has now disappeared like many other new names given to villages at the time of their gift to Brahmans, temples, etc.

### History.

The present grant purports to record the gift of the village Sômasettipalli to a Brahman by king Narasimha, son of Raṅgabhūpâla, on the occasion of his *Tulābhāra* ceremony at Bêlûr. Now who was this king Narasimha? If we take 1404 A. D. as the date meant there seems to have been no local dynasty ruling at Bêlûr which was subject to the Vijayanagar king Harihara. No name of Narasimha or Raṅga is met with among the kings and princes at Vijayanagar during this early period.

If the later date A.D. 1584 is taken as the correct year, then the king Raṅga becomes Raṅga I, or Śrīraṅgarâya, son of Tirumalarâya, brother of the famous Aliya Râmarâya who was slain at Tâlikôṭa in 1565. Raṅga died in 1584 and was succeeded by his younger brother Veṅkaṭapati in 1585. (Heras: *Āraṇḍī Dynasty*, Page 300). Rev. Heras says that Raṅga must have died in about the first half of the

year 1585. His successor is given as Venkaṭapati (PP. 277, 300). He adds (in a foot note to P. 300) that "there is ground for doubting that this succession was immediate.....A Kumbakōṇam grant of Venkaṭa II, 1590, mentions one of his brothers, Tirumaladēvarāya or Śrīdēvarāya and states that he reigned for a short time.....We hope new discoveries will throw light on this point". But no mention has been so far made of Raṅga's voluntary relinquishment of sovereignty and retirement to the forest or of his son Narasimha succeeding him. According to Chikkadēvarāyavamsāvali composed by Tirumalāya about the end of the 17th century Raṅga (or Śrīraṅgarāya) had no issue (P. 2). It is also to be noted that Bēlūr in 1584 was ruled by a local chief named Venkaṭādri Nāyaka who was a subordinate of the Vijayanagar king Śrīraṅgarāya I (E.C.V. Belur 12, and 212, etc.). But the present record does not refer to him. However, the present record states that Raṅga I relinquished his throne before August 1584, and that his son Narasimha ruled as Emperor for a few months. The name of the ruler is given as Narasimha and not Śrī-dēva or Tirumala-dēva or Rāma as surmised by Sewell and Heras. Thus, if the present record be genuine, it would discover a new emperor of the Āraṇṇya dynasty and give some details of the early part of his reign.

But there is good reason to doubt the genuineness of this record owing to the faulty date and paleography.

## 5

At the same village Ambale in the hobālī of Chikmagalur, on the pediment of the Līṅga in the Īśvara temple.

### Kannaḍa language and characters

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದಲ್ಲಿ ಲಿಂಗಪೀಠದ ಕಲ್ಲಿನಲ್ಲಿ

1. ಸ್ವಸ್ತಿಶ್ರೀಮತು ಗಣಕುಮಾರಿ ಬೊಪ್ಪವ್ವಯ ನಾಗಯ್ಯನು

2. ಶ್ರೀಶಂಖರ ದೇವರಿಗೆ ಕೊಟ್ಟ ತಾಪಿಗೊಡಲ ಮೂಗಂಡು

3. ಗದ ಗದ್ದೆಯನು ಜೀಯರು ಆ ಶಂಖರದೇವ[ರ]

ಪೂಜಿಸಿದವರುಂ ಹೆಗ್ಗ

4. ಈ . . . . . ವಿಯಸಲ್ಪುದು ಅಳಿದವಂ ನಿವದ್ರೋಹಿ ||

1. svasti śrīmatu gaṇakumāri Boppavveya Nāgayyanu

2. śrī Śaṃkhara-dēvarige koṭṭa Tārigodaḷa mūgaṇḍu-

3. gada gaddeyanu Jiyaru ā-Śaṃkhara dēva-[ra] pūjisidavarum Hegga-

4. ḍe . . . . . viya salvudu alidavam Siva-drōhi

### Note.

This record registers the gift of a rice land of the sowing capacity of three khaṇḍugas in Tārigodaḷu (village) by the Gaṇakumāri (Vīraśaiva priestess) Boppave's

(son) Nāgayya for the services of the god Śaṅkara. This land was to be enjoyed by the jīyar (head of a matt?) and the priest who offered worship to the god daily and Heggade . . . . . An imprecation is laid against those who violate the grant.

No date is given, nor is the king reigning at the time named.

## 6

Near the same village Ambale, on a boulder in a hillock situated at a distance of one mile from the village.

Kannada language and characters.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮಕ್ಕೆ 1 ಮೈಲಿ ದೂರದಲ್ಲಿ  
ಗುಟ್ಟದಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ

1. ಜನಚಂದ್ರ ದೇವರು
2. . . ಮುಡಿ . . . . .

*Note.*

This short inscription, most of the letters of which are illegible, records the death of a Jaina priest named Jinachandra.

## KOLAR DISTRICT.

BOWRINGPET TALUK.

## 7

At the village Badamākalahalli in the hobali of Dâsarahosahalli, on a boulder near the tank to the west.

Kannada language and characters

ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.



ಬಾರಿಂಗಪೇಟೆ ತಾಲ್ಲೂಕು.

ದಾಸರ ಹೊಸಹಳ್ಳಿ ಹೋಬಳಿ ಬಡಮಾಕಲಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ಕೆರೆಯಬಳಿ ಗುಂಡಿನಲ್ಲಿ

1. ಶ್ರೀವಿಜಯ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೨ ಲು
2. ಆ ಗ್ರಾಮದನ . . ಶಿಬಮೃಣನಾಯಕರು
3. . . . ಬಯಿರಪನು ಮಾಡಿಸಿದ ಕೊಠಾರ



*Transliteration.*

1. śrī Vijaya-samvatsarada Mārgasīra śu 2 lu
2. â-grāmada na . . . . śi Bammaṇa-nāyakaru
3. . . . . Bayirapanu mādīsida koṭhāra

*Note.*

This records the construction of a *koṭhāra* (granary?) by Bammananāyaka and Bayirapa of a village (not named), on the second lunar day of the bright half of Mārgasīra in the year Vijaya. The date is not expressed in the Śaka era.

## MALUR TALUK.

## 8

At the village Tēkal in the hobālī of Tēkal, on a stone standing in the field at the foot of a hill on the road to Chinapagānahalli.

Kannada language and characters.

## ಮಾಲೂರು ತಾಲ್ಲೂಕು.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ತೇಕಲ್ಲು ಹೋಬಳಿ ತೇಕಲ್ಲು ಪ್ವೇಷನ್ನಿನಿಂದ ಚನಪಗಾನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ  
ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿರುವ ಹೊಲದಲ್ಲಿ

1. ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಪ್ರಿಥುವೀರಾಜ್ಯಂ
2. ಗೆಯ್ಯುತ್ತಿರೆ ಪೊಂಕುನ್ನದ ತುಪುಗೊಳೆ ಕಂಗಾ
3. ವ್ವೇಯಮಾ
4. ಯಿದೇವ
5. ಕಾದಿ ಸ
6. ತ್ತುಸಗ್ಗಿ
7. ಯಾದನ್

*Transliteration.*

1. svasti śrī Diltpayyam prithuvi-rājyam
2. geyyuttire Pomkundada turugole Konga-
3. vveya Mā-
4. yidēva
5. kādi sa-
6. ttu saggi-
7. yādan

*Note.*

This is a viragal of the reign of the Nolamba king Diltpayya (called also Nolambādhirāja, circa 943-956) and records the death of a warrior named Māyideva,

son of Kongavve, while fighting in a cattle-raid at the village Pomkunda (now called Hunkunda in Bowringpet Taluk). No date is given.

## 9

At the village Kommanahalli in the same hobali, on a boulder near a well named Sannamma's well.

Kannada language and characters.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ತೇಕಲ್ಲು ಹೋಬಳಿ ಕೊಮ್ಮನಹಳ್ಳಿಗೆ ಸೇರಿದ ಸಣ್ಣಮ್ಮನ ಬಾವಿ ಬಳಿ ಗುಂಡಿನ ಮೇಲೆ

1. ವಿಜಯ ಸಂವತ್ಸರದ . . . . .
2. ಶ್ರೀಮತು ಬಯರರಾಜುತರು
3. . . . . ಅವರ ಧರ್ಮಪತ್ನಿ
4. ಪ್ರತಿಷ್ಠಿಸಿದ ಸರೋವರ ಮಂಟಪ ಶ್ರೀ

*Note.*

This record is full of lacunae. A pond and a mantapa are stated to have been constructed by Bayirarâvuta and his wife in the year Vijaya. No date in terms of any era is given. A possible date is 1653 A. D.

## 10

At the same village Kommanahalli, on a boulder near the fort.

Size 3'-0"X1' 6" . . . . .

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಕೊಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಕೋಟೆಯ ಬಳಿ ಗುಂಡಿನ ಮೇಲೆ

ಪ್ರಮಾಣ 3' X 1'—6"

1. ಪಾರ್ತಿವ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶುಭ ೧೧ ಲು
2. ಶ್ರೀಮತು ಬಯರರಾಜುತರ ಮಗ ಚಿಕ್ಕಣ್ಣರಾಜು
3. ತರು ಕೊಮ್ಮನಹಳ್ಳಿ ತಿರುವೆಂಗಳ ದೇವನಾಥ
4. ಗೆ ಕೊಟ್ಟಮಾನ್ಯ ಹೊಲ ಅಪುಕೊಳಗ ಗದೆ ಅಪು
5. ಕೊಳಗ

*Transliteration.*

1. Pârtiva-samvatsarada Bhâdrapada śudha 11 lu
2. śrîmatu Bayira Râûtara maga Chikkana Râu-
3. taru Kommanahalli Tiruvengala-dêvanâtha-
4. ge koṭṭa mânya hola âru koḷaga gade âru
5. koḷaga

*Note.*

This is a temple-grant and registers the gift, free of taxes, of a plot of wet land of the sowing capacity of six koḷagas and a plot of dry land of the same sowing capacity, made by Chikkana-râvuta, son of Bayira-râvuta for services in the

temple of Tiruvengalanâtha of the village Kommanahalli. Bayira-râvuta is also referred to in the previous record with the prefix '*śrīmatu*' (illustrious) and must have been a local chief or high officer.

The date of the grant is given as the 11th lunar day of the bright half of Bhâdrapada in the year Pârthiva. No Śaka year is given and hence its exact equivalent cannot be determined. The year 1645 A. D. may be the date according to the characters.

## 11

At the village Dinnûr in the same hobali, on a stone lying in the land of the patel

Size 2'-9" × 2'-3"

Telugu language and characters.

ಅದೇ ಹೋಬಳಿ ಬೇಚರಾಕು ದಿನ್ನೂರು ಗ್ರಾಮದ ಪಟೇಲನ ಹೊಲದಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ

ಪ್ರಮಾಣ 2'—9" × 2'—3"

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.)

1. . . . .
2. . . . ಶಾರ್ವರಿ ಸಂವತ್ಸರಂ ಆಷಾಢ ಸು . . .
3. . . ಯೆನ್ನು ಶ್ರೀಮತು . . . . . ಯಿಮ್ಮ
4. ಡಿ ತಮ್ಮಯಗೌನಿ ಅಯ್ಯವಾರು . . . . .
5. ವೀರನಾಯಕ . . . . .
6. . . ಬಮ್ಮಗೌನಿ . . . . .
7. ಹಾಳ . . . ನಾಗಪ್ಪಕು . . . . . ಮಾನ್ಯಂ . .

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

*Transliteration.*

(The top portion is cut off)—

1. . . . .
2. . . . . Śārvari-sampvatsaram Āshāḍha su . . . . .
3. . . . yendu śrīmatu . . . . . Yimma-
4. ḍi Tammaya-gauni-ayyavāru
5. Vīra Nāyaka . . . . .
6. Bamme-gauni . . . . .
7. hāla . . . Nāgappaku . . . . . mānyam

*Note.*

The top of this record has disappeared and there are several lacunae throughout the inscription and hence the meaning cannot be clearly made out. It seems to register the gift of some land, rent-free, to an individual named Nāgappa by some one related to Bommegauḍa, who was probably a dependant of Vīra Nāyaka during the reign of Immaḍi Tammayagaḍa. The latter was the chief of Sugatur who

ruled about 1451 A. D. over parts of Mulbâgal Taluk and the surrounding territory (see E. C. X, Mulbagal 241). The record is dated in the year Śârvari and the further details given are the month Āshâḍha and the bright fortnight. The date is not expressed in the Śaka era. The year Śârvari may correspond to 1420 A. D. or 1480 A. D. since the record is of the reign of Immaḍi Tammegauḍa.

## 12

At the village Hâlahallî in the hobalî of Mâsti, on a boulder lying in the old village site to the east of the village.

Kannada language and characters.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ಮಾಸ್ತಿ ಹೋಬಳಿ ಹಾಲಹಳ್ಳಿಗೆ ಪೂರ್ವ ಪಾಳುಗ್ರಾಮನಿವೇಶನದಲ್ಲ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಾರಸಿಂಘದೇವ ಪೃಥುವೀರಾ
2. ಜ್ಯೇಷ್ಠಯ್ಯುತಿರೆ ಪೊನ್ನೊಳದ ಎಮ್ಮೆತುಪುಗಳೂ
3. . . . . ಹಾಯ್ದು
4. ಮಡಕಪ್ಪ
5. ಣಕಾದಿ
6. ಸತ್ತುನ
7. ಗ್ಗಿಯಾದ

*Transliteration.*

1. svasti śrî Mârasingha-dêva prithuvîrâ-
2. jyaṃ geyyutire Ponkoḷada emme-turugaḷo-
3. . . . . hâydu
4. Maḍekappa-
5. ṇa kâdi
6. sattu sa-
7. ggiyâda

*Note.*

This is of the reign of (the Gaṅga king) Mârasingha and records the death of a warrior named Maḍe-kappaṇa while fighting in defence of the buffaloes and cows of the village Ponkoḷa. No date is given. Mârasingha is said to have ruled from c. 961 to c. 974 A. D. (Mysore and Coorg from the Inscriptions by Rice, p. 50).

## 13

## MYSORE DISTRICT.

## CHAMARAJANAGAR TALUK.

Copper plate grant in the possession of Channavîrârâdhya, son of Kumârârâdhya in the village Haradhanhallî in the hobalî of Haradhanhallî

One plate : Kannada language and characters, size 14" × 10"

## ಮೈನೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಕುಮಾರಾರಾಧ್ಯರ ಮಕ್ಕಳು  
ಚನ್ನವೀರಾರಾಧ್ಯರು ಹಾಜರ್ಮಾಡಿದ ತಾಮ್ರ ಶಾಸನ

ಚಂದ್ರ

ಲಿಂಗ, ಬಸವ

ಸೂರ್ಯ

ಶ್ರೀ

1. ಶ್ರೀ|| ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ|| ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ||
2. || ಶ್ರೀಮದ್ಗೋಸರಾರ್ಯ ಯತಿಪ್ರಸಿದ್ಧ ||
3. ಶ್ರೀಮತ್ಸಚ್ಚಿದಾನಂದ ನಿತ್ಯಸಂಪೂರ್ಣ ಅವಿರಳ ಜ್ಞಾನಾನಂದ ಪರಂಜ್ಯೋತಿ ಸ್ವರೂಪ ಜಗದ್ವಿಸ್ತಾರ ಮೂಲ  
ಸ್ತಂಭಾಯಮಾನ ಚ
4. ರಾಚರ ಜಗಜ್ಜಾಲ ಜನ್ಮಕಾರಣೀಭೂತ ಶೃತಿಸ್ಮೃತಿ ಪುರಾಣಗಮೇತಿಹಸಪ್ಪಟಸ್ಥಳ ಪರಬ್ರಹ್ಮೇಷ್ಟಲಿಂಗಾ  
ರಾಧಕತತ್ತ್ವ
5. ಮನ್ಯಾದಿಮಹವಾಖ್ಯವಿಚಾರಧುರೀಣ ಶ್ರೀಮದ್ವಾಣಿಜ್ಯಪುರಿಮಠಾದಿಪತ ಅನಾದಿಗಣಮರುಳಾರ್ಯ ವಂಶಪರಂಪಾ  
ರಾನುಗ
6. ತಪರಿವಿದಿದ್ರಾಜಗುರು ಅಪ್ಪಣಾರ್ಯ ನಿಜಗರ್ಭಸಂಜನಿತ ವೇದವೇದಾಂತೋಪನಿಷತ್ಸಾರೋದಿತ ಮಹನಿಜ ಪಟ್ಟ  
ಮೂರ್ತಿಯಾಗಿ
7. ಕಲ್ಲುಗೊಳಿಯಂ ನುಡಿಸಿ ಪಂದವಡಿಯನೆಂಬುವನ ದಾನೋಹದಲ್ಲವೆಗೆ ಘೃತಕಡಮೆಯಾಗಿ ಕುಂಭೋದಕವತರಿಸಿ  
ಉಣಬಡಿಸಿ
8. ಕುಲಾಂತರಮಿಗೆ ಕೂಟಪಾಲುಗಳಂವಿಂಗಡಿಸಿ ಮುನೂರುಮೂವತ್ತೈದುಪಂಗಡ[ಗ]ಳನಾಗಮಾಡಿ ತತ್ತವರಿಗೆಆರಾಧ
9. ಕರಾಗಿಯು ಕೋವಿನಕರೆ ಸಾಸಲರಾಯನೆಂಬುವಗೆ ಲಿಂಗಧಾರಣಿಯೆಂಮಾಡಿ ಪಟಗಾರ ರಾಯಂಣನಾಯ್ಕನಿಗೆ  
ಮರೆನಾ
10. ಡಿಗೆ ಪಟ್ಟವಂಕಟ್ಟ ಕುಳವಂದಕೆ ವಂಬತ್ತುತ್ರಯಪಣದಂತ್ರೆ ಯಲ್ಲರೊಳುಕಟ್ಟುಕಾಣಿಕೆಗಳೆನು ಪಡೆದು ಪಡಿಸುತ್ತಿ  
ದೇಶಕ್ಕೆ ಪ್ರ
11. ಯಾಣಮಾಡಿ ಸರ್ವದಷ್ಟನಾದ ರಾಜನಮಗನಂಬದುಕಿಸಿ ವಾದದಲ್ಲ ಗೆಲದು ನಾಮವನುತೆಗಿಸಿ ಭಸ್ಮವಂ ಇಡಿಸಿ  
ಲಿಂಗಧಾರಣೆ
12. ಯೆಂಮಾಡಿ ತುಳವದೇಶಕ್ಕೆ ಬಂದು ತುಲಕಾಣ್ಯರಿಗೆಮಹಿಮೆಯಂತೋರಿ ಶತಪವಾಡ ಮಹನೀಯರೆಂದು ಬಿರುದಂಪಡೆದ
13. ಶ್ರೀಮದ್ಗೋಸರಾರ್ಯವರ್ಯಸ್ವಾಮಿ ಸನ್ನಿಧಾನ ಸಂಕಾಶೆ | ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿತ್ವಿವಲ್ಲಭ ಶ್ರೀ ಪ್ರತಾ  
ಪಚಕ್ರವರ್ತಿಹೊಯ್ಸಳ
14. ವೀರಬರಾಳದೇವರು ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರ್ಷಗಳು ೧೨೪೬ನೆಯ ತಾರಣಸಂಬತ್ತರದ  
ಮಾಗನು
15. ದ್ವ ತದಿಗೆಯಲು ದಕ್ಷಿಣದೇಶ ವಿಜಯಯಾತ್ರೆಯಲುಬರಸಿಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನಕ್ರಮವೆಂತೆಂದೊಡೆ || ೧ ಹಿರಿಮಡಿ  
ವಾಳದ ಶಿವ
16. ನಂಕಾರೇಶ್ವರರಿಗೆ ಚಂದ್ರಣಿಮಠದವರು ೨ ಮಾದೇಶ್ವರರಿಗೆ ಕಂಚಿ ತೆಲುಗಾಣ್ಯದಮಠ ೩ ಪಂದೇಶ್ವರರಿಗೆ ಶ್ರೀ  
ವಾಣಿಜ್ಯಪುರಿಮಠ
17. ೪ ಸಿದ್ಧೇಶ್ವರರಿಗೆ ಕೆಂಬಲ್ಲೂಮಠ ೫ ಬ್ರಂಹ್ಮೇಶ್ವರರಿಗೆ ಮಹಲಿಂಗಿಮಠವೆಂತಲೂ ಈ ಪಂಚೈದುಲಿಂಗಗಳಿಗೆ ಈ  
ಮಠಗಳೆಂದು ವಿಧಿ

39. ದರಾದುಪುಗಳನು ಈ ಮಠಕೆ ಅಮೃತಪಡಿ ದೀಪಾರಾಧನೆ ಕಾರ್ಯಂಗಳಿಗಾಗಿ ಕೊಡುವದಲದೆ ನಿಮ ತದ್ವಂಶ ಪರಂ  
ಪರೆಯಾ
40. ಗಿ ಆ ಚಂದ್ರಾರ್ಕನಾಭಿ ಆಗಿ ನಡೆಸಿಕೊಂಡು ಬರತಕ್ಕದೆಂದು ಬರೆಸಿಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ ಇದಕೆ ತಪಿದವರು  
ಗಂಗೇಯತ
41. ಡಿಯಲ ಸಹಸ್ರಕವಿರೆಯಂ ಕೊಂದ ಪಾಪಕೆಹೋಹರು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತಿ ವಸುಂಧರಾಂ |  
ಪೃಷ್ಠಿ ವರ್ಷನ
42. ಹೆನ್ರಾಣಿ ನಿಪ್ಪಾಯಾಂಜಾಯತೆ ಕ್ರಿಮಿಃ || ಮಂಗಳಮಾಹ || ಶ್ರೀ ||  
ಶ್ರೀ ಅಲ್ಲಾಳನಾಥ

Note.

This śāsana consisting of a single copper plate was in the possession of a gentleman of the Vīraśaiva sect in Hardanahalli. The language of the grant is modern Kannaḍa and the characters are a curious mixture of the Hoysaḷa type and the modern type. Thus the letter *bha* in lines 1 and 25 and *dha* in lines 8 and 18 have a vertical line at the bottom to show the aspirate. The letter *r* is written for *ṛ* in Kōvinakere in line 9 and the letters *ṇi* and *vi* in lines 4 and 14 have a curved line above and *de* in line 20 has an *ili* to mark the elongated vowel. These characteristics clearly prove that the paleography is of a much later period, perhaps of the 17th or 18th century. But the letters *la* in line 3 and *da* in lines 6 and 11 and *sha* in line 18 are of the Hoysaḷa period. The language too is modern. The use of *maṭhaventalu* in line 17 and *ṇémisirutēve* and *koḍuttēve* in lines 19 and 26 and *śalunāme* in l. 32, and *aidane-ondu* in l. 37 is not met with in the 14th century to which the plate purports to belong. There is also considerable confusion of language in describing the deeds of Māhadēśvarasvāmi in ll. 20-30. The use of the words *ombattu-traya paṇa* in l. 10 and *pañchaidu* in l. 17 and *tatta-dēvasthāna* and *tatta-maṭhādhipatigaḷ* in l. 18 is rather peculiar. There are also several mistakes in the writing.

The date of the record is given in l. 14 as Ś 1246 Tāraṇa sam. Māgha śu 3. Ś 1246 is Raktākshi and not Tāraṇa. The nearest year Tāraṇa is 20 years later, Ś 1266. Taking this year as correct and 4 in 1246 as a mistake of the engraver for 6, the date corresponds to January 7, 1345 A. D. On this date a grant is stated to have been made by the Hoysaḷa king Viraballāḷa during an expedition in the south. Even if we take Ballāḷa IV as the king meant the date is rather late. There are, however, some records of 1342, 1343 and 1346 belonging to this king (E. C. XII Tiptur 100; E. C. VI Chikmagalur 190; E. C. IX Bangalore 120).

The record claims to register the grant by the king Ballāḷa in the presence of the guru Gōsalārya, certain rights and honours to the heads of the five Vīraśaiva maṭhas named Chandraṇi-maṭha, Kañchi Telugāṇyada-maṭha, Vāṇijyapuri-maṭha, Kemballūmaṭha and Mahaliṅgi-maṭha.

As regards Gōsalārya, the Vīraśaiva saint referred to above, we learn from Siddhēśvarapurāṇa (chap. 2, verse 33), a Kannaḍa poem by Tōṇṭadārya (C. 1560

18. ಶಿ ತತ್ತದೇವಸ್ತಾನಕೇನೇರಿದ ತಂಮಡಿಗಳು ಶಿಷ್ಯರು ಬೇಡ ಗಂಪಣಗಳಿಗೆ ತತ್ತಮಠಾಧಿಪತಿಗಳೇ ಲಿಂಗಧಾರಣ  
ಅರ್ಥಪ್ರಸಾದಗಳಂ
19. ಕೊಟ್ಟು ಅವರಿಂ ಕಟ್ಟುಕಾಣಿಕೆಗಳಂ ತೆಗೆದು ಆ ದೇವಾಲಯಂಗಳಲಿ ನಡೆಯುವ ಯರಾ ಕಾರ್ಯಗಳಂ ನಡೆಸತಕ್ಕ  
ದೆಂದು ನೇಮಿಸಿರುತ್ತೇ
20. ವೆ ಶ್ರೀಮಾಹದೇಶ್ವರಸ್ವಾಮಿಯು ಕತ್ತಲಿರಾಜ್ಯದೊಳು ಇದು ಕನ್ಯಾಳದೇಶಕ್ಕೆ ಬಂದು ಸಮಸ್ತದೇವತೆಗಳು ಶ್ರವಣ  
ನಲಿ ಸೇರಿಸಿರುವದಂ
21. ನೋಡಿ ಅವನಂ ಸಂಹಾರಮಾಡಿ ಪ್ರಭುಲಿಂಗಾರಾಧ್ಯರಿಂದ ಲಿಂಗಧಾರಣೆಯಂಮಾಡಿಸಿಕೊಂಡು ವಜ್ರಮಲೆಯಲಿ  
ನೆಲೆಗೊಂಡು ಅಲಂಬಾಡಿ ಚುಂಚೇಗಲಡನಿಂದ ವಂ
22. ದು ಅಂಕಣ ದೇವಾಲಯವಂ ಕಟ್ಟಿಸಿಕೊಂಡು ಭೂಸುರನಿಂ ಬೇಡರ ಕಂನಯನಿಂದ ಪೂಜಿಸಿಕೊಂಡು ಬೇಡರ ಕಂನ  
ಯನ ದೃಢಕೆ ಮೆಚ್ಚಿ
23. ಮೋಷ್ಯವಂಕೊಟ್ಟು ಕುಂನಪನಾಗರುನೀಮೆ ಇದ್ದ ಬೇಡಗಂಪಣರಾಯಂನನಾಯ್ಕನ ಮನೆಯಲಿ ಕೊಂಗದೊರೆಯು  
ಹಣ್ಣು ಕೇಳಿದ್ದರಿಂದ
24. ಅವರು ತಲೆತಪಿಸಿಕೊಂಡು ಹೋಗುತ್ತಬರಲು ದಾರಿಯಲಿ ತುಂಗಭದ್ರಾನದಿಯು ಅಡರಾಗಿದುದರಿಂದ ದಾಟಲಸಾಧ್ಯ  
ಮಾಗಿ ಪಾ
25. ರ್ವತಿ ಅಂಶಳಾದ ಭದ್ರಕಾಳಿ ಅಮನವರಂ ಭಜಿಸಲು ಆ ದೇವಿಯು ಪ್ರತ್ಯಕ್ಷಳಾಗಿ ಇವರ ಮನೋಭಿಷ್ಟವಂ ನೆರ  
ವೇರ್ದಿ ನಡಿಯಿಂದಾರಿಬಿ
26. ಡಿಸಿ ಹೊರಗೆಬಂದು ಇತಪ್ಪರ ಮಕ್ಕಳಾದರೆ ಭದ್ರಿಭದ್ರಯಂಬ ಹೆಸರಂಕೊಡುತ್ತೇವೆಂದು ಹೇಳಿ ನೇರಳೆ ಕೆರೆಯಲಿ  
ಸ್ಥಳವಾಗಿದ್ದ
27. ರು ಮೇಲಿನ ಸಂಚಮಠದ ಸ್ವಾಮಿಗಳು ಬಂದು ಬೇಡಗಂಪಣಕ್ಕೆ ಲಿಂಗಧಾರಣೆಯಂಮಾಡಿ ರಾಯಪ್ಪನಾ  
ಯ್ಕರಿಗೆ ವೋಕಳಿಸೇ
28. ವೆಗೆ ಕರ್ತನಮಾಡಿ ಶ್ರೀ ಮಹದೇವನು ಉಪ್ಪಲಿಗಶೆಟ್ಟಿಯ ದೃಢಕ್ಕೆ ಮೆಚ್ಚಿ ಗುಡ್ಡನಮಾಡಿ ಯಂಣಿಮಜ್ಜನದ ಸೇವೆಗೆ  
ಕರ್ತನ
29. ಮಾಡಿ ಭಕ್ತರುಗಳಿಂದೇವಾಲ್ಯವಂ ವಿಸ್ತರಿಸಿ ಇದಕೆ ಪೂಜಾಕರ್ತರು ಆಲಸಾಲಂಮನ ವಂಸಸ್ಥರಾದ ಕೆಂಪ  
ಮಾದ ತಂಮಡಿಕಾಳ
30. ಮಾದ ತಂಮಡಿಸಂತತಿಯವರಿಂದ ಕಾಡವೀರ ತಮ್ಮಡಿಮಕ್ಕಳು ಪೂಜವಿರುದ್ಧವಂಮಾಡಿಕೊಂಡು ವ್ಯಾಜ್ಯಕೆ ಬರಲು  
ಇದಕೆ ಮೊ
31. ದರಾಳಿಯಾದವನ ಮೊಂಣುಪಾಲನವನ ಶಿವಾಗಮದ ಸೇವೆಗೆ ನೇಮಿಸಿ ಹುಡುಗರು ಪೂಜಾಕರ್ತರೆಂದು ಇವರು  
ಉತ್ತಭೂಮಿಗೆ ತೆರಿಗೆ
32. ಇಲ್ಲವೆಂದುಮಾಡಿ ಪಟಗಾರರಾಯಂನನಾಯ್ಕನಿಗೆ ಬಿಳಿ ಚಿತ್ರ ಪಚೆವಂಟಿ ತೋಡ ಬಳೆ ಶಾಲು ನಾಮಸಹ  
ಕೊಟ್ಟು ಕಂ
33. ಪಣಕ್ಕೆ ಕರ್ತನೆಂದು ನಿನ್ನ ತದ್ವಂಶಪರಂಪರೆಯಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರತಕ್ಕದೆಂದು ನಿಯಮಿಸಿ ಪಟಗಾರರಾಯಂ  
ನನಾಯ್ಕರ ವಂಶದವರು ಎಂದೇಶ್ವರತಂಮಡಿಗಳು ಮತ್ತು ಶಿಷ್ಯರುಗಳು ಹಿಂದಿ ರಾಮನ ಗುಂಪು ಬೆಳಕೂಟದೊಂ  
ಣಿಕೂ
35. ಟ ಗುಪರಿನಕೂಟ ಮಿಂಡಗುಡ್ಡಿಪಾಲನವರು ಕೆರಣಿಪಾಲನವರು ಶಿವನಂಕಾರೇಶ್ವರನ ವಕ್ತಲಿನವರು ಈ ಪಂಚ್ಚು ಇದು
36. ದೇವಸ್ತಾನದ ಮೇಲು ವಿಚಾರ ಅಧಿಕಾರವನು ಶ್ರೀವಾಣಿಜ್ಯಮಠಾಧಿಪತಿಗಳಿಗೆ ಬಿಟ್ಟು ಮಾದೇಶ್ವರ ಬೆಟ್ಟದ ಉರಿಗ  
ದ್ದಿಗೆಯೆಂ
37. ಬ ವಿರಕ್ತಕಟ್ಟೆಯಲಿ ಅಇದನೆ ವಂದು ಬಾಗೆ ಕಾಣಿಕೆಕೊಡುವದಲದೆ ರಾಯನಹಳ್ಳಿ ಬಸವನಪುರಯಂಬ ಗ್ರಾಮ  
ಹಿಂಭಾಗ.
38. ಗಳಂ ಬಿಟ್ಟು ಆ ಗ್ರಾಮದ ಕಾಡಾರಂಬನೀರಾರಂಬ ಗೊಪ್ಪಲ ಪೊಂಮೆಸುಂಕದೇವಾದಾಯ ಬ್ರಂಹಾದಾಯ ನಟ್ಟ  
ಕಲ್ಲು ಬಿಟ್ಟುಬಸವ ಮೊ

Kavicharite, Part 2, p. 281) that he was the head of a matt in Vâñijyapuri called also Hardanhalli (the village where the grant was found) and that his disciple was Śankarêśa who was the guru of Divyalingêśa whose disciple was Channabasava. Tõṇṭada Siddhalingârya, a Vîraśaiva saint, whose achievements are described in the above poem was a disciple of Channabasava and is said to have been found with an ant-hill covering him in a garden at the village Kaggere, (in Kunigal Taluk) while engaged in meditation. Another Kannada poem named Channabasavapurâṇa by Virûpâkshayya of 1584 A.D. also refers to Gôsala Channabasava as the preceptor of the above Tõṇṭada Siddhalingârya (Canto V, chapter 10, verse 44). The Mysore Archæological Report for 1912 states on p. 18, "It was at this village (Haradhanalli) that the Lingâyet guru Gôsala Channabasava had his maṭha where Tõṇṭada Siddhalinga, another great teacher and author of the same sect who flourished at the close of the 15th century was initiated in the tenets of the Vîraśaiva faith."

The record commences with the usual invocation to Śambhu. The blessing of Gôsâlârya-yati is prayed for in line 1. He is stated to be the head of Vâñijyapuri Maṭha (Haradhanalli Matt) and son of Appanârya, belonging to a lineage of *râjagurus* (preceptors of kings) and a descendant of Marulârya. He is praised as being ever filled with *sat*, *chit* and *ânanda*; as the embodiment of knowledge, bliss and light; as the foundation pillar for the worlds and the cause of creation of all beings mobile and immobile; as the worshipper of his *ishtalinga* (favourite *linga*: the stone *linga* tied to the body of a Vîraśaiva) which is the supreme being worshipped in six positions (*sthala*) inculcated in the *śruti* (Vedas), *smṛiti* and *purâṇas*; and as the *paṭṭamûrti* (pontiff or head of a matt), well-versed in the Vêdas and philosophy (Vêdânta) and the Upanishads.

Next are described the miracles worked by Gôsâlâryasvâmi. He is said to have made a stone bull speak and to have converted ordinary water in a pot into ghee when the supply of that commodity ran short during the feast given in his honour by one Pandavadiya. He is further credited to have divided his followers into 335 clans, himself becoming their guru. He also is described as having invested one Kôvinakere Sâsalarâya with *linga* and installed Râyanna-nâyaka as the chief of Malenâḍ. The followers of the latter are stated to have paid the svâmi at 27 paṇas? (*vambattu trayā*) for each house (*kuḷa*). The svâmi is also stated to have travelled to Paḍipattidêśa and brought back to life the son of the king who was bitten by a serpent and to have won victory in a disputation and thereupon to have had the religious mark (*nâmam*) on the forehead of his opponent removed and got in its place ash marks and invested him with a *linga*. The svâmi is next stated to have gone to the Tuḷuva country and shown his miraculous powers to the people of that country and won fame as the man of hundred miracles.

The present copper-plate is alleged to have been got engraved in the holy presence of the above Gôsâlârya-svâmi by the Hoysala king Viraballâla, the refuge



of the whole universe, lord of the goddesses of wealth and earth, mighty emperor, during his victorious tour in the southern regions (Dakṣiṇadēśa) on the 3rd lunar day of the bright half of Māgha in the year Tārana, the year 1246 of the prosperous Śālivāhana era.

The details of the copper śāsana thus granted are as follows:—Five heads of Matts are stated to have been invested by the king with full jurisdiction over the five temples as named below, to have full authority over all the officiating priests in the above temples and the disciples or devotees of those temples including clans of the Bēḍas (Bēḍagampāṇa). The heads of Matts alone would invest the above persons with līṅga and distribute holy water and food among them and receive in turn dues and presents and look after all the services in the temples specified:—(1) Chandra-nimāṭha to have jurisdiction over the temple of Śivanankārēśvara of Hirimaḍivāla, (2) Kañchi Telugāṇyāḍa Maṭha to exercise jurisdiction over the temple of Mādēśvara, (3) Vāṇijyapurī-maṭha over the temple of Pandēśvara (4) Kemballumaṭha over the temple of Siddēśvara, and (5) Mahalīṅga-maṭha over the temple of Brahmēśvara.

The śāsana next gives the achievements of a guru or god? named Mahadēvēśvara and registers the gift to the Vāṇijya-Matt of jurisdiction over the five temples and a share of one-fifth of the income earned in a virakta-maṭha named *urigaddige* on the Mādēśvara hill and the perpetual ownership of the villages Rāyanahaḷḷi and Basavanpura including the right to collect taxes such as *kāḍāramba* (tax over dry lands depending on rain-water), *nīrāramba* (tax over lands irrigated), taxes over shops (*pomme-sunka*), income from temples, income from the lands of Brahmans, tax on all stone monuments, tax on all bulls allowed to roam in the land (pastures), etc. All the income of the above villages was to be given away for the feeding and illumination expenses in the matt. The above rights and property were to continue in the matt in perpetual descent.

The usual imprecation against the violaters of grants is next given.

The achievements of Mahadēvēśvara may be summarised as follows, though there is some confusion in the language of the lines 20-29.

Mahadēvēśvara-svāmi dwelt for some time in Kattali-rājya and from there he went to Kanniyāḷa-dēśa. Here he saw "that all the gods had been joined in Śravaṇa" and he "slew him." This probably means that the images of various deities had been placed in a temple of Jina and that Mahadēvēśvara broke the idol of Jina. He next received *līṅgadhāraṇa* (a ceremony during which a stone līṅga is tied by a cloth to the arms or neck of a disciple by his preceptor) from the guru Prabhulīṅgārādhyā. He now went to Vajramale and settled there. Here Chunchegaḍa of Ālambāḍi built a small temple for his use and both a Brahman and a person of the Bēḍa community named Kannaya offered their worship at the temple. Being pleased with the devotion of Kannaya he gave him *mōksha* (helped him to attain salvation).

In the meanwhile, one Râyappa-nâyaka, chief of the Bêḍas in the country of Kunnapa-Nâgar, had to leave his home because the king of the Kongas asked him to give his daughter in marriage. On his way he had to cross the river Tunga-bhadra which could not be forded at the time. He prayed to the goddess Bhadrakālî vowing that he would give the names of Bhadra and Bhadri to his male and female descendants and with the miraculous help of the goddess he was able to cross the river and settle at Nêralekere with his followers. Here the heads of the five Viraśaiva matts came and gave initiation to him and his followers. And the Bêḍa chief (Râyappa-Nâyaka) was given the honour of looking after the *ôkaḷi-sêve* (services of sprinkling coloured water over the devotees during certain religious ceremonies).

The Viraśaiva guru Mahadêva or Mahadêvêśvara-svâmi (referred to in a previous para) who was apparently present at the above ceremony along with other heads of the Viraśaiva matts, favoured Uppaliga-setṭi (a salt-manufacturer) by making him a *guḍḍa* as he was firm in his religious devotion and invested him with the office of looking after the oil-bath ceremony of the images. His temple which at first was small was now extended. Next arose a dispute between the rival claimants for the office of the *pûjâri*, viz., the sons of Kâḍavîra Tammaḍi and the descendants of Kempamâda Tammaḍi and Kâlamâda Tammaḍi of the house of Âlasâlamma. The guru Mahadêvêśvara-svâmi appointed the eldest claimant who was also a worker in gathering salt-bearing earth for salt-pans as the manager of temple services, while the younger members of the family performed the actual worship (the meaning of this line 31 is not clear). These priests were in return exempted from paying taxes for the land cultivated by them. The guru next honoured Paṭagâra (weaver) Râyappa-nâyaka by presenting him a white umbrella, emerald ear-ring, bracelet and bangles and a shawl and made him the hereditary leader of his tribe.

Mahadêvêśvara-svâmi further decreed that the descendants of Paṭagâra Râyappa-nâyaka, the priests of Pandêśvara temple, and its devotees or disciples, the clan of Hiṇḍi Râma, the divisions of Beḷekûṭa, (agriculturists?), Doṇṇekûṭa (class of persons that policed the village with their clubs), Guparîna-kûṭa (families which erected huts?) Miṇḍa-guḍḍi-pâlinavarû (spade-workers) Kerane-Pâlinavarû (those who worked with a trowel in putting up mortar etc.,) Śivanankârêśvara-vakkalinavarû (devotees of the god Śivanankârêśvara) should be under the religious control of Vâṇijya-maṭha (Haradhanalli Matt) which was also to have the general supervision over the five temples referred to before.

Further it was also agreed that one-fifth of the fees collected in a monastery named Urigaddige on the Mâdêśvara hill was to be made over to the Haradhanalli Matt. So also two villages Râyanhalli and Basavanpura with all their rights were given away to the Haradhanalli matt in perpetuity for the expenses of food and illumination etc., in the matt.

After this comes the usual imprecation and the signature of the king as Allāla-nātha.

*Conclusion.*

It may be stated in conclusion that the paleography, date and language of the grant as well as the excessive importance shown to the Vāṇijyapuri Matt in preference to the other fellow Vīraśaiva matts prove the spurious nature of the grant. The plate is yet interesting as it records the traditions current in the matt about the miracles and greatness of the Vīraśaiva gurus named therein.

14

At the villge Heggotāra, in the hobali of Chāmarājanagar, on a slab set up in front of the Rāmēśvara temple.

Size 4' — 6" × 2' — 0"

Old Kannada characters and language.

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಹೆಗ್ಗೊಟಾರ ಗ್ರಾಮದಲ್ಲಿ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದಿ  
ರುವ ಬಸರಿ ಮಠದ ಕಟ್ಟಿಗೆ ಪೂರ್ವ ದಿಕ್ಕಿನಲ್ಲಿ ಸೇರಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'—6" × 2'—0"

ಹಳಗನ್ನಡದ ಲಿಪಿ

1. ಸ್ವಸ್ತಿಶ್ರೀರಜ್ಯವಿಜಯಾ ನಿತಿತಿ
2. ಮರ್ಗ್ಗಪೆಮ್ಮನಡಿಗಳಪಟ್ಟಂ
3. ಗಟ್ಟಿದ 3936 ಇ ಸುಭ
4. ಕ್ರತುಸಂವತ್ಸರದ ಭದ್ರ
5. ಪದಮಸದ ಪೇತಲದೇವನ
6. ಮಾಗ್ಗಪೆಮ್ಮನಡಿಯ ಸುಳಿ ಜೋಗ
7. ಬೈಯಮಗಳ್ ನಿಗನಡ ಪೆಮ್ಮಾ
8. ಡಿಗಾಪುಣ್ಣನ ಪೆಣ್ಣತಿ ಚಾವುಣ್ಣ
9. ಬೈ ಇ ದೇಗುಲವಮಡಿಸಿ ತರ
10. ಗಾಲಿಂ ದೇವಟ್ಟುಬಟ್ಟಳ್ ಇದನಚಿದಂ
11. ಕೆಪೆಯುಂ ವರಣಾಸಿಯುಮಂ ಕ
12. ವಿರೆಯುಮನಚಿದಂ

*Transliteration.*

1. svasti Śrī-rajya vijayâ Niti-
2. margga Permmānadigala paṭṭam-
3. gaṭṭida 3936 i Subha-
4. kratu-saṁvatsarada Bhadra-
5. pada-masada peretale-devasa-
6. māge Permmādiya suḷe Jōga-

7. bbeya magal Sigenada Permânâ-
8. digâvunḍana peṇḍati Châvunḍa-
9. bbe î-dégulavâ maḍisi Tera-
10. gālam devatṭha biṭṭal idan alidam
11. kereyum Varanâsiyumam ka-
12. vileyuman alidam.

*Translation.*

Be it well. May the Śrî-rājya be prosperous. In the year Śubhakṛit, 3936th year of the anointing of Nītimārga Permânāḍi, on the full-moon day (*pere-tala-divasa*. see p. 29 of M. A. R. 1913.) . . . . Châvunḍabbe, wife of Permādigâvunḍa of Sigenād, and daughter of Jôgabbe, courtesan (*sûle*) of Permāḍi, got this temple erected and granted Teragāla as property of the temple (*devatṭha*: this word is probably a mistake for *dēvasva*). He who violates this is the destroyer of tanks, Benares and tawny cows.

*Note.*

The main theme of the present record is the erection of a temple, probably the original nucleus of the present Rāmēśvara temple near which the epigraph is set up, by a woman who was the daughter, though illegitimate, of the Gaṅga king Nītimārga Permânāḍi. The date is given as Śubhakṛitu 3936th year of the reign of the above king. It is not known which king Nītimārga is referred to in this record. There are three kings of the name among the Gaṅgas, Nītimārga I who reigned prior to 870 A. D., Nītimārga II whose reign lasted probably from 886 to 913, and Nītimārga III who ruled about 989. The characters of the present record seem to belong to the latter half of the 9th century. It is therefore likely that Nītimārga I is the king mentioned in it. The number 3936 may be taken to indicate the number of years elapsed in the Kali era and if so, it corresponds to 835 A. D. This year is, however, Rākshasa according to both the southern and northern cycles of Jovian years and not Śubhakṛit. The nearest Śubhakṛit years are A. D. 822 or 3923 Kali and 882 A. D. or 3983 Kali. Whether any Nītimārga was ruling at such an early date as 822 A. D. cannot be determined. The use of the Kali era, however, is very uncommon at this period in the Mysore inscriptions. It is more probable that the engraver first engraved 39 and finding that it was wrong, put in 36 and forgot to cancel 39. If the year is regnal it corresponds to 882 A. D. The ruler would be Ereyaṅga Nītimārga I the date of whose accession would then be 846 A. D. But Ep. Carn. I, Coorg No. 2 suggests 870 A. D. as the year of the accession of Rāchamalla, son of Nītimārga. In that case, it would have to be suggested that Nītimārga I, came to the throne in 846 A. D. and was yet ruling in 882 A. D. and that his son Rāchamalla was crowned as co-regent in 870 A. D. Otherwise it would be difficult to explain the name of the year which distinctly reads as Śubhakṛit in the inscription.

## 15.

On a stone slab set up near the tank bund at the same village Heggothāra.

Size  $2\frac{1}{2}' \times 2'$ .

Kannada language and characters.

ಅದೇ ಹೆಗ್ಗೊಟಾರದ ಕೆರೆ ಕಟ್ಟೆಯ ಬಳಿ ಇರುವ ಬಸರಿಮಠದ ಕಟ್ಟಿಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು  
(ಇದನ್ನು ಕೆಲವು ದಿವಸಗಳ ಹಿಂದೆ ಈ ಊರ ಅಗ್ನೇಯ ದಿಕ್ಕಿನ ಹೊಲದಿಂದ ತಂದು ಇಲ್ಲಿ ನಟ್ಟಿದಾರೆ)

ಪ್ರಮಾಣ 2' - 6" × 2'

ಸೂರ್ಯ

ಲಿಂಗ

ಚಂದ್ರ

1. ಶುಭಮಸ್ತು ದುರ್ಮುಕಿ ಸಂವತ್ಸ
2. ರದ ಅಸ್ವಿಜಶು ಖಲು ಶ್ರೀ ಬಾ
3. ಲಕ್ರುಷ್ಣದೇವರ ನಿರೂಪದಿನಂಬಿ
4. ರ ಅಂಕಪ್ಪಯನವರು ಹೆಗ್ಗೊರರ
5. ದ ಮಲಿಂಗೈಯಗೆ ಆ ಹೆಗ್ಗೊ[ರಾ]ರಕ್ಕೇಸಲು
6. ವಪುರ ನಿನಗೆ ಗುತ್ತಿಗೆಯಾಗಿ ಕೊಟ್ಟ ಕಲ್ಲ
7. ಪಠೆಯವರ ಆ ಪುರಕೆಸಲುವುಮೆ
8. ಯೊಳಗಾದ ಸರ್ವಶ್ವಮ್ಯವ ಅ[ನು]ಭವಿಸಿಕೊಂ
9. ದು ನಿನ್ನದುಮ್ಮುಖಿಗೆತೆಪುವದುಗ ೨೦೦
10. ಹಮಳಂಭಿಗೆತೆಪುವದುಗ ೪೦೦
11. ಛಂಭ ಸಂವತ್ಸರಕ್ಕೆ ನಿಂದಗುತ್ತಿಗೆಯಾಗಿ
12. ನಿನ್ನದುಪುವದುಗ ೬೦೦ ಯಿದಲ್ಲದೆ ಆ
13. . . ಕಾಣಿಕೆಭೇಡಿಗೆ ಇಲ್ಲವೆಂ
14. ದು ಕೊಠ ಕಲ್ಲಪಟ್ಟೆ

*Transliteration.*

1. śubham astu Durmmuki-samvatsa-
2. rada Āsvija śu 3 lu śrī Bâ-
3. lakruṣṇadêvara nirûpadim Nambi-
4. ra Ankappayanavarū Heggoṭhara-
5. da Maṅgaḡaiyage ā Heggo [ṭhā] rakke salu-
6. va Pura ninage guttiḡeyāgi koṭṭa kalla-
7. paṭṭheya vivara ā purake saluva sime-
8. yolaḡāda sarvaśvamyava a [nu] bhavisi ko-
9. ṇḡdu nīnu Durmmukhiḡe teruvadu ga 2<sup>00</sup>
10. Hēmaḡambhiḡe teruvadu ga 4<sup>00</sup> Vi-
11. ḡambhi-samvatsarakke ninda guttiḡeyāgi
12. nīnu theruvudu ga 6<sup>00</sup> yidallade a-
13. . . . kaṇike bhēḡiḡe illave-
14. ndu koṭha kallapaṭṭe

## Translation.

May there be prosperity. On the 3rd lunar day of the bright half of Âśvayuja in the year Durmukhi, the priest (Nambira) Ankappaya issued under the order (nirûpa) of Bâla Kṛishṇadêvaru the following stone charter (kallupaṭṭe) to Malingaiya of (the village) Heggoṭhâra granting him for payment of a fixed annual rent the (hamlet) pura belonging to Heggoṭhâra :—

You (the grantee) must enjoy all the rights over the lands comprising the *pura* and pay two varahas for the (year) Durmukhi, four varahas for Hêmaḷambi, and six varahas for the year Viḷambi as quit-rent. All other payments like the presents (*kāṇike*), benevolences (*bêḍige*) are remitted. This is the stone charter granted.

## Note.

This records the letting out of the village Pura belonging to Heggoṭhâra by the priest of the Bâla Kṛishṇadêvaru temple of the said village to one Mâlingaiya for a fixed annual rent of six varahas, a smaller sum being paid for the first two years. The date is not expressed in terms of any era. The characters seem to belong to the first half of the 16th century. From this it is possible to infer that the Durmukhi year corresponds to A. D. 1536 and September 18 of this year is the probable date of the grant. No invocatory or imprecatory stanzas are given in the grant. No king is named nor the engraver.

## 16

At the same village Heggoṭhâra, on a stone standing behind the image of the God Kṛishṇa in the Kâlingamardana temple.

1.

Size 5' × 4½'.

Kannada language and characters.

ಅದೇ ಹೆಗ್ಗೊತ್ತಾರದಲ್ಲಿ ಊರು ಮುಂದೆ ಇರುವ ಕಾಳಿಂಗಮರ್ಧನ ದೇವಸ್ಥಾನದಲ್ಲಿ ದೇವರ ಹಿಂದುಗಡೆ

ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5' × 4½'

ಶಂಖ, ಚಕ್ರ

ಕೃಷ್ಣ ವಿಗ್ರಹ

ಸೂರ್ಯ, ಚಂದ್ರ

ಬಲಗೈಯಲ್ಲಿ ಬೆಣ್ಣೆ ಇದೆ

ಎಡಗೈ ತೊಡೆಯಮೇಲಿದೆ

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೪೪೯
2. ನೆಯ ವರ್ಷಮಾನಕ್ಕೆ ಸಲುವ ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೭ರವಿವಾರ
3. ದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪಕೃಷ್ಣ
4. ದೇವರಾಯ ಮಹಾರಾಯರು ಪುಕ್ಕೇರಾಜ್ಯಂಗಯ್ಯತ್ತಿರರಾಸಮಯದಲ್ಲಿ ಆ
5. ವಸರದ ದೇವರಾಯನವರ ನಾಯಕತನದ ವಶತಕ್ಕೆ ಪಾಲಿಸಿದ ಪುಂಜ್ಯತ್ತೂರ
6. ಸೀಮೆಯಲ್ಲಿ ತಗಡೂರ ಸ್ಥಳಕ್ಕೆ ಸಲುವ ಹೆಗ್ಗೊತ್ತಾರವನು ಆ ಹೆಗ್ಗೊತ್ತಾರಕ್ಕೆ ಸಲುವ
7. ಪುರಮಾರ್ಗ ಸರ್ವಸಾಧ್ಯಗಳನ್ನು ಶ್ರೀ ಕೃಷ್ಣ ದೇವರಾಯ ಮಹಾರಾಯರು ಅವನ

8. ರದದೇಮರಸಯ್ಯನವರಿಗೆ ನಿರೂಪವನು ಪಾಲಿಸಿ ಸರ್ವಜಿತು ಸಂವತ್ಸ[ರ]ದ ಪುಷ್ಯ
9. ಶುಭ ರವಿವಾರ ಮಕರ ಸಂಕ್ರಾಂತಿ ಪುಣ್ಯಕಾಲದಲ್ಲು ಪಂಪಾಕ್ಷೇತ್ರದಲ್ಲಿ ವಿರುಪಾಕ್ಷೇಶ್ವ
10. ರನ ಸಂನಿಧಿ ತುಂಗಭದ್ರಾ ತೀರದಲ್ಲಿ ಬಂಮಾಪುರದ ಶ್ರೀ ದೇವ ದೇವೇಶ್ವರಮ ಶ್ರೀಬಾಲ
11. ಕೃಷ್ಣದೇವರ ಆಂಗರಂಗಭೋಗ ಆ ಹೆಗ್ಗೊರಾರ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಪುರಮಾರ್ಗ
12. ಮೊದಲಾಗಿ ಏನುಂಟಾದ ಸರ್ವಸ್ಯಾಮ್ಯ . . . ದಲ್ಲಿ ದೇವಾದಾ
13. ಬ್ರಹ್ಮಾದಾಯಗಾಡಸೇನಬೋವರರ ಕೊಡಗೆ . . ಗೊಡಗೆ ರಾಮಯ್ಯ ದೇ
14. . . . . ಸಂತೆಯ ಸುಂಕ
15. . . . . ಸಲುವಳಿಯ . . . . .
16. ವಾಗಿ ದೇವರಾಯನವರ . . . . .
17. ದ ಅನಂತಪುರದ . . . . . ದಾನಧಾರಾ
18. ಪೂರ್ವಕವಾಗಿ ಆ ಚಂದ್ರಾಕೃತ್ಯಾಯಿಯಾಗಿ . . . . . ಪಾಲಿಸಿದ
19. . . . . ನಿಧಿನಿಕ್ಷೇಪಜಲಿತ
20. . . . . ಗಳನುಸ . . ಯಬಾಲ

*Transliteration.*

1. śrī svasti śrī jayābhyudaya Śālivāhana Śaka varusha 1449-
2. neya varttamānakke saluva Sarvajitu-samvatsarada Pushya śu 7  
Ravivāra-
3. dalu śrīman mahārājādhirāja rājaparamēśvara śrī virapratāpa Kṛṣṇa-
4. dēvarāya-mahārāyaru pruthvī-rājyaṁ geyyuttiral ā-samayadalli A-
5. vasarada Dēmarasayyanavara nāyakatanada valitakke pālisida Vummattūra-
6. śīmeyalli Tagadūra sthālakke saluva Heggoṭhāraṇu ā Heggoṭhārakke  
saluva
7. puramārgga sarvasvāmyagaḷanu śrī Kṛṣṇadēvarāya-mahārāyaru Avasa-
8. rada Dēmarasayyanavarige nirūpavanu pālisi Sarvajitu-samvatsa [ra] da  
Pushya-
9. śu 7 Ravivāra Makara-Sankrānti—punyakāladallu Pampākshētradalli  
Virūpākshēśva-
10. rana sannidhi Tungabhadra-tīradalli Bammāpurada śrī dēva-dēvōttama  
śrī Bāla-
11. Kṛṣṇa-dēvara anga-ranga-bhōga ā Heggoṭhāra ā grāmakke saluva  
puramārgga
12. modalāgi ēnuṇṭāda sarvva-svāmya . . . . . dalli dēvādā [ya]
13. brahmādāya gauḍa-sēnabōvara (ra), koḍagi . . . . . goḍagi  
Rāmāyā-dē
14. . . . . santēya sunka
15. . . . . saluvaḷiya
16. vāgi Dēmarsayanavara . . . . .
17. da Anantapurada . . . . . dāna-dhārā-
18. pūrvakavāgi ā-chandrārka-sthāyiyāgi . . . . . pālisida

19. . . . . nidhi-nikshêpa-jala-ta-  
20. . . . . galanu sa . . . . ya bâla

*Translation.*

Good fortune. Be it well. On Sunday the 7th lunar day of the bright half of Pushya of the year Sarvajit, 1449th year of the victorious and prosperous Śālivāhana era, while the illustrious *maharājādhirāja rājaparamēśvara, śrī vira vratāpa* Kṛṣṇadēvarāya was ruling the earth:—

The illustrious Kṛṣṇadêvarâya-mahârâya issued a *nirûpa* to the Secretary (*avasarada*) Dêmarasayya granting the full rights of the village Heggôthâra with its hamlet Pura and outskirts ( ? Puramârga) belonging to Tagadûr-sthala in Ummattûr-sîme favoured for the office of *nâyaka* to Avasarada Dêmarasayya.

On the holy occasion of Makara-sankrānti and Sunday, being the 7th lunar day of the bright half of Pushya in the year Sarvajit, in Pampākshetra and in the sacred presence of Virūpākshêśvara and on the banks of the Tungabhadrâ, (king Kṛishṇa-rāya) granted (by the above nirūpa) for the decorations and illuminations of the greatest of the gods, Śrī Bâlakṛishṇadêvaru of Bammâpura, all the rights over the village Heggothâra including *Puramârگا*, *dêvâdâya* (grants for temples), *brahmâdâya* (grants for Brahmans) *gaudâ-sênubôvara-kodige* (grants to the village headman and accountants), grant to Râmaiya-dêvaru temple, income from tolls at fairs, etc., to (some one not named) belonging to Anantapura and (a subordinate) of Avasarada Dêmarasayya, the grant being made with pouring of water to last as long as the sun and moon endure and to include the rights of treasure on the surface and underground, water springs, tree-growth, etc.

*Note.*

This inscription being incised on a slab behind the image of the god Kṛṣṇa could not be fully read as some lines below were screened partly by the image. The record is of the reign of the Vijayanagar king Kṛṣṇadêvarâya and records the gift of the village Heggothâra in Ummattûr-sîme for services in the temple of the god Bâla-kṛṣṇa in Bammâpura, the grant being managed by some officer subordinate to Avasarada (Secretary) Dêmarasayya. The charter was issued as a *nirûp* and addressed to the said Dêmarasayya on Sunday 29th December 1527, which is exactly the English equivalent of the lunar date given in the grant (lines 8, 9).

17.

At the village Kirugoṭhâra, in the same hobālī, on a stone slab standing near the well in the garden of Puttanna.

Size 4' x 3'



## Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಕಿರುಗೊರಾರದ ಪುಟ್ಟಣ್ಣನವರ ತೋಟದ ಬಾವಿಯ ತೆವರಿನಲ್ಲಿ ನಿಂತಿರುವ ಕೆಲ್ಲು.  
(ಇದನ್ನು ಕಿರುಗೊರಾರದ ಊರು ಮುಂದಣ ಜಗಲಿಯಿಂದ ತಂದಿದೆಯೆಂದು ಹೇಳುತ್ತಾರೆ.)

ಪ್ರಮಾಣ 4' × 3'.

1. ಸ್ವಸ್ತಿಶ್ರೀ ತಿರುಮನ್ನಿವಳರ ತಿರುನಿಲ ಮಡನ್ನೆಯುಂ
2. . . . . ಚೆಲ್ವಿಯುಂ
3. . . . . ವೊಡವ . . . . .
4. . . . . ಪರೆಯ . . . . .
5. . . . . ಇಂತ . . . . . ಮುಡಿಯುಂ
6. . . . . ಮುಡಿಯುಂ ಮುನ್ನರವ
7. . . . . ಚನ್ನರ ಮುಡಿಯುಂ ಇವಿಯುಲ್ದುತಂ . . . . . ಣ್ಡುಂ
8. ಪರಕೇಸರಿಯಾನ ಶ್ರೀರಾಜೇಂದ್ರ ಚೋಡೇವರ ಕಿಯಾಣ್ಣಾದಯ್ಯ
9. ನೆಯ ಸಕನ್ನಿಪಕಾಳಾತೀತಂಗಳ್ಳೇನೆಯ ನಳಸಂವತ್ಸರ
10. ಭಾದ್ರಪದ ಮಾಸಾದ ಪುಣ್ಯ ಮಾಯುಂ ಬ್ರಹ್ಮಸ್ತಿವಾರದಂದು
11. . . . . ಕರಾಳ
12. ಯ್ಯ . . . . . ತುಚ್ಛವಂಕೊಂ
13. . . . . ಬೆಸನಗೈಯ್ಯೊಡ
14. . . . . ಬೆಂಕೊಂಡ ಕಲಿಯಾಳ
15. ಚೋಲತ್ತರಮಗಂ
16. . . . . ವಿಟ್ಟಂಸನಿಕರ

## Transliteration.

1. svasti śrī tirumanni vaḷara Tiru-nilamadandeyum
2. . . . . chelviyum
3. . . . . voḍava
4. . . . . pareya
5. . . . . ilāta . . . . . muḍiyum
6. . . . . māḍiyum munnarava
7. . . . . chandara māḍiyum iviyulduṭam . . . . . ṇḍam . . .
8. Parakēśariyāna Śrī Rājendra Chōḷa dēvar ki yāṇḍād ayda-
9. neya Sakanripa-kālātītamgaḷ 939 neya Naḷa-samvatsara
10. Bhādrapada-māsāda puṇṇamāyum Brihaspati-vāradandu
11. . . . . Kalāla-
12. yya . . . . . turuvam kom-
13. . . . . besana-geydoḍe
14. . . . . benkoṇḍa kaliyāḷa
15. Chōḷattara magam . . . . .
16. . . . . viṭṭam sanikara . . . . .

## Note.

This record is much worn out and only a few letters in each line are clearly legible except in lines 8-10 which have been fully deciphered. After the usual titles applied to the Chôla king Parakésari Râjêndrachôladêvar, the inscription contains the exploits of a hero, who was the son of Chôlattara, in a fight for the defence of cattle. The date is given both in regnal years and in terms of the Śaka era: 5th year of his reign and Śaka 939 Naḷa, Bhâdrapada śu 15 Thursday. The year Ś 939 corresponds to A. D. 1017 and this is Pingaḷa. The previous year namely Ś. 938 is Naḷa. Taking the latter year, Bhâdrapada śu 15 corresponds to August 20th, 1016 A. D., a Monday and not Thursday. Taking the former year S' 939 Pingaḷa Bhâdrapada śu 15 corresponds to September 8, 1017 A. D., a Sunday. If, however, the previous year *viz.*, Ś 937 Râkshasa is taken the date coincides with Thursday and is equivalent to September 15, A. D. 1015. But the year 1015 is the 4th year of the king Râjêndrachôla. The titles of the king "tirumanni vaḷara tiru-ṇila-maḍandeyum," etc., are in the Tamil language but written in Kannaḍa characters. (cf. E. C. III, Nanjangud 160.)

## 18.

On the site of the deserted village Śambhupura, on a stone set up under a margosa tree in front of the Śambhulinga Basavêśvara temple.

Size 5' × 2'

Kannaḍa language and characters.

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬೇಟಿರಾಕ್ ಗ್ರಾಮ ಶಂಭುಪುರದ ಶಂಭುಲಿಂಗ ಬಸವೇಶ್ವರ  
ದೇವಸ್ಥಾನದ ಬಳಿ ಅಗ್ನೇಯ ಮೂಲೆಯಲ್ಲಿ ಬೇವಿನಮರದ ಕೆಳಗೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2'

- |                                     |                                     |
|-------------------------------------|-------------------------------------|
| 1. ಂ ಶ್ರೀ ನಿಜದಲಿಂಗನೆ ಗತಿ            | 11. ಪೈಯ ವೀರಪ [ ಗ ] ಪುಡಗೆ ಸರ್ವಮಾನ್ಯದ |
| 2. ಶ್ರೀ ಸಂಬುಲಿಂ [ ಗ ] ಗತಿ ಶ್ರೀ ಬುಜಂ | 12. ಪ್ರಿತ್ತಿಯಾಗಿ ಕೊಟ್ಟ ಕೊಡಗೆಯ ಸಂ    |
| 3. ಗನೆ ಮತಿ ಜನಕಾದಿ ಸನಕಾಲಮಂ ವರು       | 13. ಬಕಿ ಪುರದ ಚತುನೀಮೆಯ ಎಲೆ           |
| 4. ಪಮಂ ಮಸಾಂಕಮಂ ಪಕ್ಷಮಂ ದಿ            | 14. ಯ ವಿವರ ಕಾಣಿಯಗಡೆಯ ಬ              |
| 5. ನಮಂ ಸುವಾರಮಂ ಶ್ರೀಮನ್ಮಹಾಮಂ         | 15. ದನಗುಪ್ಪೆ ಪುರಕ್ಕೆ ಸಲುವ ಬಡರ       |
| 6. ದಳೇಶ್ವರ ಶ್ರೀ ವೀರದೇವರಾಯ ಮಹಾ       | 16. . . . . . ವೆ ಕಲಂಬೆಯ ಹಾ          |
| 7. ರಾಜ ರಾಯ ಸಿಂಹಾಸನ ಮನಾಳು            | 17. ಯಗಡ ಮೂಡಳತೆವರುಂಬನ                |
| 8. ವ ವೀರಸ್ತಿ ಪತಿ ಕೃಷ್ಣರಾಯರ ನಿರೂಪ    | 18. ದಾಲದ ಮೂಡಳ ತೆವರು ಹೆಗ್ಗೊರಾ        |
| 9. ದಿಂದ ಸಾಳುವ ತಿಂಮರಾಜ ಅಳು           | 19. ರದ ಯಲ್ಲೆಯರಡುಂ ಕೂಡಿದಲ್ಲೆ ಮರಿ     |
| 10. ಪುಂಮತೂರಿಗೆ ಸಲುವ ಬದಣಗು           | 20. ಯಾಲದ ಬದುವು . . . . .            |

*Transliteration.*

1. śrī nijāda lingaṇē gati
2. śrī Sambulinga [ga] ti śrī Bujan-
3. gane mati Janakādi-sanakālamam varu-
4. shamam masānkamam pakshamam di-
5. namam suvāramam śrīman mahāmam-
6. ḍaḷeśvara śrī Viradēvarāya-mahā-
7. rāja rāya-simbhāsanaman ālu-
8. va vīra-nripati Krushṇarāyara nirūpa-
9. dinda Sāḷuva Timmarāja ālu-
10. Vummatūrige saluva Badanagu-
11. ppeya Vīrapa [ga] vuḍage sarvamānyada
12. vrittiyāgi koṭṭa koḍageya Sam-
13. bakipurada chatusīmeya ele-
14. ya vivara Kāreya-gadeya Ba-
15. danaguppe-purakke saluva baḍara
16. . . . ve kalambeya hā-
17. yigaḍa [ḍa] mūḍaḷa tevarum Bana-
18. dālada mūḍaḷa tevaru Heggoṭhā-
19. rada yalle yeraḍum kūḍidalle Mari-
20. yālada baḍuvu

*Translation.*

The illustrious (god) Nija-liṅga is the refuge. The auspicious Śambhulinga is the refuge. The holy Bujaṅga is the inspirer. During the auspicious time, ( ? *janakādisana-kālamam*) year, month, fortnight, tithi, and week-day ....

The following are the four boundaries of the village Sambakipura, granted as *koḍagi-vritti* free of imposts to Vīrapagaḍa of Badanaguppe belonging to Ummattūr ruled by Sāḷuva Timmarāja, under the orders (*nirūp*) of the heroic king Krushṇarāya ruling on the throne of the illustrious *mahāmaṇḍalēśvara* Viradēvarāya :—

The high ground (*tevaru*) to the east of Kāreya-gadde (a large area of wet land) and the place where the stream .... belonging to Badanaguppe (village) is forded ; the hillock to the east of Banadāla (village) ; the corner of Mariyāla (village) where the two ends of Heggoṭhāra (village) meet. (Heggoṭhāra, Badanaguppe and Mariyāla are the villages immediately to the west, north and east of Sambukapura).

*Note.*

The inscription is not dated. The meaning of the phrase *janakādisana kālamam* in line 3 is not clear. The names of three favourite *liṅgas* (symbols of the god Śiva) are invoked. Of these Śambhu-liṅga is the name given to the *liṅga* in the temple near which the record is found. Bhujaṅga is the name given to the

linga in the large temple of Śiva at Ummattûr, about five miles from the inscription stone. The village Śambakipura or Śambhulingapura seems to have been granted as a *koḍagi* to Virappagauda of the village Badanaguppe, about two miles off from the epigraph. The donor was Sâluva Timmarâja, the famous minister of Kṛṣṇarâya (1509-1529), king of Vijayanagar. The minister was entrusted with the government of Ummattûr district. (See E. C. III, Nanjangud 195.) Viradêvarâya may be a contraction of Vira Narasimhadêvarâya, the immediate predecessor of Kṛṣṇarâya or it may indicate Dêvarâya, his distant predecessor. The inscription abounds in orthographical errors.

## 19.

## GUNDLUPET TALUK.

Copper-plate in the possession of the goldsmiths of Gundlupet town.

One plate :—Modern Kannada characters and language.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

ಗುಂಡಲಪೇಟೆ ಕನಕಾ ಅಕ್ಕನಾಲಿಗರ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ : ಹೊಸ ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ಶ್ರೀಮತು ಸ್ವಸ್ತಿ ಸಮಸ್ತಲೋಕ ವಿಸ್ತರ ತ್ರಿಬುವನ ಬುವನ ನಿರ್ಮಿ
2. ತೋದಾರ ಆನಂತ ವೇದಾಶಸ್ತ್ರ ಶಬ್ದಪುರಾಣ ಪಾರವಾರಗಂಬಿ
3. ರ ದಿರದಿರೋದಾರ ಜಗತೆ ಹರಕರಣಕರ್ತರಾದ ಜೆನುನಿಹ
4. ನುಮಂತ ಪೆಂದೊಳ ಪುರದೀಪ್ತರರಾದ ಕೂರ್ಪಗವಹನಕನ
5. ಕಕುಲಬರಣ ಶ್ರೀ ಕಳಿಂಗರಾಯ ನಿರ್ಧರಮಧಾಮ
6. ಚೋಳರಾಯಸ್ತಪಾನಾಚಾರ್ಯ ಆತಳವಿತಳ ಸುತ
7. ಳತಳಾತಳ ಮಹೀತಳಪಾತಾಳ ಲೋಕನಿರ್ಮಿತೋ
8. ದಾರಾ ಪುತ್ರ ಅಪುತೇಜು ವಾಯು ಆಕಲತನಿರ್ಮಿ
9. ತೋದಾರ ಕರುಮೊನೆ ಕಂಟದಮೊನೆ ಕದರು
10. ಮೊನೆ ನೇಗಿಲು ಮೊನೆನಿರ್ಮಿತೋಧಾರ ಶ್ರೀಕಳಿ
11. ಕಾಂಬಕಮಚಿಸ್ವರ ಪಾದಪುಜವಿದೇಕಿ
12. ಗಳದಂತೆ || ಶಲಿವಹನ ಶಾಕಾಬ್ದ ೧೬೩೮ನೆ
13. ಸಂದವರ್ಧ ಮಾನವಾದ ತಾರಣನಾಮಸಂ
14. ವತ್ಸರದ ಮಾರ್ಗಶರಸು ಚ ಯ | ಬಾನುವಾರ
15. ಹಸ್ತನಕ್ಷತ್ರ ಯ ಸುಬದಿವಾಸದಲ ವಿಜಯಾ
16. ಪುರದಲಿಯಿರುವ ಮಲಪಗುರು ಸ್ವಾಮಿಯ
17. ವರಿಗೆ ನೀಲಗಿರಿ ನಲ್ಲುನಾಡಿನ ಕೋತಸಿಸುಮಕಳು
18. ಕಾಳಕಂಮುಟ ಕೆಂಚಕೋಡಿ | ನಮಲುಕೊ
19. ಳೆ ಸೆರಿದ ಕೂಡಲರು ಕಂಮುಟ ಕಣಡ ಯರ

back (ಹಿಂಭಾಗ)

20. ಡು ಸ್ತಳದ ಸಿಶರು ಯಿನ್ನು ಮುಂತಾದಸಮ

21. ಸ್ತುಜನಗಳು ಕೂಡಿಬರೆದುಕೊಟ್ಟ ಜಯರೇ
22. ಕೆಯೇನೆಂದರೆ ಅದಾಗಿ ನಾವು ನಂಮಮನೆ
23. ಗಳಿಗೆ ವರುಶಕೆ ೧೦ ಹಣಕಾಣಿಕೆ ಮದುವೆ
24. ವನಗಳಿಗೆ ೧೨ ಹಣ ಕಾಣಿಕೆ ಕೊಟ್ಟು ತ
25. ಪುನೆಯಗಳಿಗೆ ೧೦ ಹಣ ಸಹ ಕೊಟ್ಟುನಿಮಗೆನಂ
26. ಮಸ್ತಳದಲಿ ನಿಮಗೆ ಸರ್ವರಾಯಿಮಾಡಿಮುಂ
27. ದಕೆ ರವಾನೆಮಾಡಿ ಕಳುಹಿಸಿಕೊಡಲುಳವರು
28. ಯೆಂದು ನಾವಾಗಿ ನಂಮ ಕುದು ರಾಜಿಯಿಂ
29. ದಬರದುಕೊಟ್ಟ ತಾಂಬ್ರದ ಜಯರೇಕೆ ಯಿದಕೆ
30. ತಪಿದರೆ ಕಾಸಿಯಲಿ ಗೋಹತ್ಯೆ ಸಿಸುಹತ್ಯೆ ಮಾತ್ರಪಿತ್ತು
31. ಹತ್ಯೆಮಾಡಿದ ಪಾಪಾ ಯಿದಕೆ ಸಾಕ್ಷಿಗಳು ಜೋಗಿಗೆ
32. ಪುಡ ನಂಜೇಗೌಡ ಪಾದಗಪುಡ ಕೆಂಚಗಪುಡ ದ್ವ
33. ಡೆಗಪುಡಸಹ ಸೇಕ್ಷಿ ಬರದಾತ ಕೊಯಂತೂರನು
34. ಬಾಚೇರಿಯು ಬರದುಕೊಟ್ಟ ಜಯರೇಕೆಪಟ್ಟಿ

*Note.*

This copper plate record called *jayarêkhe-paṭṭe* is written in the characters of the 19th or 20th century. A long vowel is often indicated by the sign (ಃ). Thus *kulābarāṇa* in line five is written as *kulaḥ barāṇa*. Similarly in lines 8, 11, 12, 16, etc., the same sign is used. The grant is further full of mistakes of orthography and it is very difficult to make out the several epithets in praise of the priest Malapagurusvāmi, the donee. The object of the record is to register an agreement by the guilds of artisans of Nīlagiri, etc., to pay certain taxes or fees, *viz.*, a general tax of one haṇa per family or house, marriage-tax (including fees for other such auspicious occasions) of two haṇas per family, a fine of one haṇa for transgressions of religious customs, to their guru Mallapagurusvāmi, priest of Kālikammaṭeśvara, in Vijayapura (Gundlupet). They also agreed to give him a free supply of provisions when he visited them and convey him (free of cost) to the next camp. The donors are stated to be (lines 17-20) the *sisumakkalu* or disciples among the *Kōtas* of the four nāḍus of Nīlagiri, disciples among the artisans of Kāḷa-kammaṭa, Kenchakōḍi, Namalukōṭe and Kūḍalūru-kammaṭa, Kaṇacha, etc., and all the inhabitants of the last two places. These places, however, cannot be identified and the meaning of the lines (17-20) is far from clear.

The witnesses to the grant are named Jōgigaṇḍa, Nañjegaṇḍa, Pāḍagaṇḍa, Keñchegaṇḍa, and Daḍegaṇḍa. The engraver's name is Subbâchâri of Koyamṭūr (Coimbatore).

The usual imprecation against the violators of the grant is given in lines 30-31. The meaning of the lines 4 and 5 containing praises of the god Kāḷika-kamaṭeśvara is not clear.

The date is given as Sunday the 5th lunar day of the bright half of Mārgasīra with Hasta in the year Tārāṇa, 1638 of the Śālivāhana era. But S' 1638 is identical with Durmukhi and not Tārāṇa and the nearest year Tārāṇa is S' 1626, which is twelve years behind the date given. If we take S' 1626, Mārgasīra śu 5 coincides with Monday (November 20, 1704) and the nakshatra is Śravaṇa. The genuineness of the grant is very doubtful.

## 20.

At the village Maḍehalli in the hobali of Gundlupet, on a slab standing at the back of the house of Mādappa, son of Kullappa.

Size 5' × 5'.

Kannada language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮಡಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಕುಳ್ಳಪ್ಪನ ಮಗ  
ಮಾದಪ್ಪನ ಮನೆಯ ಹಿಂದುಗಡೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 5'.

ಸೂರ್ಯ

ಬಸವ, ಲಿಂಗ

ಚಂದ್ರ.

1. ಸ್ವಸ್ತಿಶ್ರೀಸಕವರುಷ ೧೨೯೬ನೆಯ ಶ್ರೀ ಅನಂದ ಸಂವತ್ಸರದ ಪುಶ್ಯಬ ೫ ಸೋ |
2. ಶ್ರೀಮನುಮಹಾಮಂಡಲೇಶ್ವರ ಅರಿರಾಯವಿಭಾದ ಭಾಸಗೆ ತಪ್ಪುವ
3. ರಾಯರಗಂಡ ಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀವಿರಬುಕ್ಕರಾಯನ ಕುಮಾರ
4. ಚಿಕ್ಕಕಂಪಂಜಿಬಡೆರ ಕುಮಾರ ನಂಜಂಜಿ ಒಡೆಯರು ತಮ್ಮತಂ
5. ದೆಕಂಪರಾಯರು ಸ್ವರ್ಗಸ್ತರಾದಲ್ಲಿ ವಿಜಯಾಪುರದ ರಾಮಯ್ಯದೇವರಿಗೆ ಅ
6. ಮುತ್ತಪಡಿಗೆ ಕುಡುಗುನಾಡ ಮಡಹಳ್ಳಿಯ ಚತುಸ್ಸಿಮೆ ಒಳಗೆ ಏನುಳಗದ್ದೆ ಬೆದ್ದಲು
7. ಅಕ್ಷೀಣಿನಿಧಿ ನಿಕ್ಷೇಪಜಲ ಪಾಶಾಣಿ ಸಿದ್ಧಸಾಧ್ಯತೇಜಸ್ವಾ
8. ಮೈಸವ್ವಳಿ ಪ್ರಾಪ್ತಿಸಮಸ್ತಬಳಿ ಸಹಿತವಾಗಿ ಅಮಡಹಳ್ಳಿಯನು
9. ರಾಮನಾತಪುರಮಂ ಧಾರೆಯನೆಣಿದು ಕಲ್ಲನಡಿಸಿಕೊಟ್ಟ ಸಾಸನ |
10. ಯಿಧರ್ಮಕ್ಕೆ ಆರು ಅಳುಪಿದವರಿಗೆ ದೇವ ದ್ರವ್ಯವನು ಅಪಹರ್ದಿ
11. ಕೊಂಡವರಿಗೆ ಎಷ್ಟುನರಕವಿಹುದು ಆಯುಷ್ಷುನರಕವಿಹುದು
12. ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತು ವ ಸುಂಧರಾಂ | ಪಷ್ಕಿವ್ವರುಷ
13. ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ ಎಂದು ತಾಗಿ ಈ
14. ಧರ್ಮಕ್ಕೆ ಅಳುಪಿದವರು ಅಂಥಾ ನರಕವನು ಅನುಭವಿಸು
15. ವರು ಯಿ ಸಾಸನಕ್ಕೆ ನಂಜಂಜಿ ಒಡೆಯರ ಸುಹಸ್ತದ ವ
16. ಪ್ಪ ಶ್ರೀ ವಿಶ್ವೇಶ್ವರ ||

Transliteration.

1. svasti śrī saka-varusha 1296 neya śrī Ānanda-samvatsarada Puśya ba 5 Sô
2. śrīmanu mahāmaṇḍalesvara arirāya-vibhāda bhāsege-tappuva-
3. rāyaragaṇḍa chatu-samudrādhīpati śrī vīra Bukkarāyana kumāra
4. Chikka Kampanṇa-oḍera kumāra Nañjaṇṇa-oḍeyaru tamma tan-

5. de Kampparāyaru svarggastarādalli Vijeyāpurada Rāmayyadēvarige a-
6. mrutapaḍige Kuḍugunāḍa Maḍehaḷliya chatussīme-oḷage ēnuḷa gadde  
beddalu
7. akshhīni nidhi nikshhēpa jala pāsāṇa siddha sādhyā tējasvā-
8. mya sarvva-prāpti samasta-baḷi sahitavāgi ā Maḍehaḷliyanu
9. Rāmanātapuramaṁ dhāreyaṁ eṛedu kalla naḍisi koṭṭa sāsana
10. yi-dharmmakke āru aḷupidavarige dēva-dravyavanu apaharsi-
11. koṇḍavarige eshtu narakavihuḍu ā yashṭu narakav ihuḍu
12. sva-dattam para-dattam vā yō harētu vasundharāṁ shashṭhir-vvarusha-
13. sahasrāṇi viśṭhāyāṁ jāyatē krimi endu tāgi ī
14. dharmmakke aḷupidavaru anthā narakavanu anubhavisu-
14. varu yi sāsanaḷke Nañjaṇṇa-oḍeyara su-hastada va-
16. ppa śrī Viśvēśvara ||

*Translation.*

Be it well. On Monday, the 5th lunar day of the dark half of Pushya, in the auspicious year Ānanda, the Śaka year 1296 :—

This is the charter granted by Nañjaṇṇa Oḍeyar, son of Chikka Kampanṇa Oḍeyar, who was a son of the illustrious mahāmaṇḍalēsvara, destroyer of hostile kings, champion over kings who break their words, lord of the four oceans, Vīra Bukkarāya, on the occasion of the death of his father Kamparāya, made a grant for food-offerings to the god Rāmayyadēvaru of Vijeyāpura, of the village Maḍehaḷli, (called) Rāmanāthapura in Kuḍugunāḍu, with all rice-fields, dry fields, imperishables, treasure, hidden hoards, watersprings, minerals, present rights and possibilities, full powers, all income and taxes, after pouring of water and setting up a stone (on which the grant is engraved).

He who violates this charity, suffers (residence in) as many hells as one who seizes the property of the gods. He who confiscates the land given by himself or by others will be born as a worm in ordure for sixty-thousand years. Thus those who violate this charity will suffer in such hells.

To this śāsana (is affixed) the signature in his own hand of Nañjaṇṇa Oḍeyar : Śrī Viśvēśvara.

*Note.*

This records the gift of the village Maḍehaḷli (the village where this inscription is set up) situated in the district of Kuḍugunāḍ (which seems to have comprised portions of the present Gundlupet Taluk) for services in the temple of Rāmayyadēvaru in Vijeyāpura which is the same as the Rāmanātha temple near the present town of Gundlupet (the hamlet of Vijeyāpura still existing near Gundlupet). The donor was Prince Nañjaṇṇa Oḍeyar, grandson of Bukka I of Vijayanagar, and son of Chikka Kampanṇa Oḍeyar called also Kamparāya (line 5). Several inscriptions of

both the father and the son are found in Nanjangūd, Chāmarājanagar and Gundlupēt Taluks testifying to their rule in those parts as governors (See Gundlupet 32 of Ś 1294 and 46 of Ś 1290 and Nanjangud 117). The occasion of the grant was the death of Chikka Kampanṇa Oḍeyar the date of which is thus determined. The date of the grant is given as Ś 1296 Ānanda, Pushya ba 5 Monday, corresponding to 25th December, 1374 which is a Monday. But the tithi current on the day is shashthi and not pañchami as stated in the grant. No invocation or imprecation is contained in the charter. It is also interesting to note that this very village had been previously granted for a Jaina temple Bittijinalaya of Tuppur in Ś 1118 (E. C. IV Gundlupet 27). The village Maḍehalli seems to have been renamed Rāmanāthapura as it was given away to the god Rāmanātha or Rāmāyadēvaru. If we take the solar month corresponding, Makara bahuḷa pañchami will coincide with Monday Jan. 22 A. D. 1375 on which day pañchami tithi began at about 10 A. M. This confusion between lunar and solar months is possible in these parts owing to the mingling of the Tamil immigrants from the neighbouring Coimbatore and Malabar Districts with the native Kannāḍa people.

## 21.

At the village Masahalli, in the same hobālī, on a stone set up in front of the village.  
Size 4' × 4'.

Kannāḍa language and characters.

ಅದೇ ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಮಸಹಳ್ಳಿ ಊರಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 4'.

1. ಶುಭಮಸ್ತು ಶ್ರೀಜಯಾಭ್ಯುದಯ ಸಾಲವಾಹನ
2. ಶಖವರುಸಕೇಸಲುವ ಧೀಲನೆ ವರುಸ
3. ಕೈ ಸಲುವಪಾರಭವ ಸಂವತ್ಸರದ ಭದ್ರಪದ ಬ ೩ ಲೂ
4. ಶ್ರೀಮತು ಸಾಧಾಸಿವರಾಯ ಮಹಾರಾಯರ ಅನುಗೈ
5. ಯಿಂ ರಾಮರಾಜ ಮಹ ಅರಸುಗಳ ನಿರುಪದಿಂ ರುಸ್ತುಂಜಿ ಬ
6. ನ ಪೊಡೆರು ಕೊಡತಿಯಹೊಂನ ಹಲಗೆ ಪೊಡರಿಗೆ ಕೊಟ ಗ್ರಮನುಗ್ರ
7. ಮದಕಲಪಟಕ್ರವೆಂತೆದರೆ ನಂಮ ವಿಜಯಪುರಕೆ ಸಲುವಮಸಹ
8. ಳಿಗ್ರಾಮ ಕಾಲುವಳಿ ಮಹುಜಲುಳಿಪುರ ೧ ಕೆಂಗಹಳುಪುರ ೧ ಯಿ ಮೂ
9. ಉಗ್ರಾಮವನು ನಿವಗೆ ಸುತ್ತಿಗುತ್ತಿಗೆಯಿಗಿ ಕಲುಪಟಿಯಾಗಿ ಕೊಟಿವಾ
10. ಗಿ ಯೀಮುಖ ಗ್ರಾಮದ ಚತುಸಿಮೆ ಪೊಳಗುಳ ಗದೆಬೆದಲುತೋಟ ಆ
11. ಡುಸುಂಕಯೇನುಂಡಾದ ಸಕಲ ಆದಾಯವನು ಅನುಭವಿಸಿಕೊಂಡು ಪ್ರ
12. ಮಾದಿಚೆಂವತ್ಸರದ ಕತ್ತಿಖ ಶು ೧ ಅರುಭ್ಯವಾಗಿ ಆನಂದಸಂವತ್ಸರದ
13. ಆಶ್ವಯಿಜ ಬ ೩೧ ನಿಲೆಗೆ ಧರ್ಮಕ್ಕೆ ಗ್ರಾಮದಲು ಸಾಗುವಳಿ ಕಲಪಟೆ
14. ಯಾಗಿ ತಪಿದುಗಳ ೪೦ ಅಕ್ಷರದಲು ನಾಲುವತ್ತು ವರಹಂನು
15. ತುಂತಲ ಕಾಣಿಕೆ ಬೆಡಿಗೆಯಿಲ್ಲ ಯಿಧರ್ಮಕಳಿಹಿದವರು ಗಂಗೆಕಾ
16. ಶಿಯಲಿ ಗೋಲುಬ್ರಮರ ಕೊಂದ ಪಪಕೆ ಹೊಹರು



*Transliteration.*

1. śubham astu śrī jayābhyudaya Śālivāhana
2. śakha varusake saluva 1468 ne varusa-
3. kke saluva Pārabhava-samvatsarada Bhādrapada ba 3 lu
4. śrīmatu Sādāsivarāyamahārāyara anugye-
5. yim Rāmarāja-maha-arasugaḷa nirupaḍim Rustumji-kha-
6. na-voḍeru Koḍatiya-honna Halagevoḍerige koṭa gramanu gra-
7. mada kalapaṭe-kra [ma] ventendare namma Vijeyapurake saluva Masaha-
8. ḷi grāma kālupaḷi Maṛujaḷipura 1 Kenga-haḷupura 1 yi-mū-
9. ru grāmavanu nivage suttī guttigeyagi kalupaṭeyāgi koṭevā-
10. gi yī mura grāmada chatuṣime-voḷagūḷa gade bedalu tōṭa ā-
11. du-sunka yēnuṭṭāda sakala-ādāyavanu anubhavisikoṇḍu Pra-
12. mādi-chamvatsarada Kattikha śu 1 ārubhyavāgi Ānanda-samvatsarada
13. Āśvayīja ba 30 nilege dharṇmakke grāmadaḷu sāguvaḷi kalapaṭe-
14. yāgi taṛidu ga 40 āksharaḍalu nālurvattu varahamṇnu
15. teṛutali kāṇike bēḍige yilla yi dharmmak aḷihidavaru Gange-Kā-
16. śiyali gōū bramara konda papake hōharu

*Translation.*

May it be auspicious. On the 3rd lunar day of the dark half of Bhādrapada in the year Parābhava, corresponding to the year 1468 of the prosperous and victorious Śālivāhana era.

By the order of the illustrious Sādāsivarāya-mahārāya and under the *nirūpa* (letter) of Rāmarāja-mahā-arasu, Rustumjikhāna-voḍeru granted the following stone charter conferring certain villages on Halagevoḍeyar of Koḍatihonnu (village) :—

We have given with a charter on stone the three villages Masahaḷi belonging to Vijayāpura and Maṛujaḷipura, a hamlet of Masahaḷi, Kengahaḷupura, as *sutta-guttage* (*śrōtriya-guttige* i.e., grant of land for a fixed payment of rent made in favour of priests) to you and hence you may enjoy within the four boundaries of the said three villages all the income from wet lands, dry lands, gardens, taxes on goats etc., with effect from the 1st lunar day of the bright half of Kārtika in the year Pramādiḥa and paying forty *varāhas* for (a year, the first year ending with) the new moonday of the dark half of Āśvayūja in the year Ānanda. The land is to be cultivated and enjoyed as a religious grant in virtue of this stone charter. No presents (*kāṇike*) or benevolences (*bēḍige*) need be paid. He who violates this charity will incur the sin of killing cattle and Brahmans in the Ganges and Kāśi.

*Note.*

This inscription records the grant of the village Masahaḷi and its hamlets belonging to Vijayāpura sub-division (Guṇḍlupēṭ) to a Liṅgāyat priest named

Halage Voḍeyar of Kodatiyahonnu for an annual payment of a quit-rent. The grant was made by a local officer named Rustumjikhân under the orders of Râmarâya of Vijayanagar. Sadâsiva was still the nominal king of Vijayanagar and his name is also mentioned along with that of Râmarâya. The date of the present grant is S. 1468 Parâbhava sam. Bhâ. ba. 3, which corresponds to 12th September 1546 A. D. The presence of a Moslem governor at Gundlupet under Râma Râya may be noted.

## 22

In the village Hangala, in the Hobali of Hangala, on a stone set up in a wall of the Siddhêśvara temple.

Size 4' x 2'.

Kannada language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ನಿರ್ದೇಶ್ವರ ದೇವಾಲಯದ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' x 2'.

1. ಾ ಸೊಧಕ್ಕುತು ಸಂವಸರದ ಕರ್ತೃಕು ೧೦ ಲು
2. ಾ ಶ್ರೀಮಂಮಹಮಂಡಲೇಸ್ವರಾರಾಮರಜ
3. ಾ ಅಯತ್ತಿರಮಲರಾಜ ಅಯ್ಯನವರ ಕಾರ್ಯ
4. ಾ ಕೈಕರ್ತೃರಾದ ಸಂಕರಯನವರು. ಅಂಕೈ
5. ಾ ಗುಡನವುಗ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

Note.

This inscription is incomplete as it ends abruptly after the name Ankegauda, (the donee ?) in line five. It seems to record some grant made by Sankaraya, an officer under the mahâmandalêśvara Râmarâjaya-Tirumalarâjayya, to some one not named, who was the son of Ankegauda. It is dated the 10th lunar day of the dark half of Kârtika in the year Sôbhakrit. No Śaka year is given. Râmarâja-Tirumalarâjayya was the last governor of Seringapatam under Vijayanagar kings and served Śrîranga I (1573-1584) and Venkatâpatirâya I (1586-1615). The present grant may belong to Sôbhakrit, A. D. 1603. Râmarâja-Tirumalarâjayya was the son of Râmarâya, who was a son of Eṛe Timmarâja, brother of the famous king Râmarâya, who died in the battle of Tâlikôte. (See p. 2 of the Kannada poem Chikkadêvarâya vamsâvali and also E. C. IV, Hunsur, 36 of 1607, Chamarajanagar, 194 of 1610, Gundlupet, 13 of 1614 ? and 40 of 1610.)

At the same village Hangala, on a stone lying near the village entrance.

Size  $3\frac{1}{2}' \times 2'$ .

Kannaḍa language and characters.

ಅದೇ ಹಂಗಳ ಗ್ರಾಮದ ಅಂಕದಬಾಗಿಲ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ  $3\frac{1}{2}' \times 2'$

ಮುಂಭಾಗ

1. ಂ ಸುಭನಮಸ್ತಃಖ
2. ಂ ರಸಂವತ್ಸರದ ಶ್ರಾವಣಶು ೭ ಲು
3. ಂ ಶ್ರೀಮಂಮಹಾಮಂಡಲೇಸ್ವರ
4. ಂ ರಮರಜತಿರುಮಲರಜದವಮ
5. ಂ ಹಾರಾಯಅಯನವರಕಾರ್ಯಕೆ
6. ಂ ಕರ್ತರಾದ ಭದ್ರಪ
7. ಂ . . . ಗಂಗೊಜನು ಹಂಗುಳದ
8. ಂ ಕೆಲಸಿಗಳಿಗೆ ಸರ್ವ್ವ
9. ಂ ಲಿಬೆಡುಗೆಸುಂಕಯೆಲ್ಲ
10. ಂ ಉಸರ್ವ್ವಮನವನು

ಪಿಂಭಾಗ.

11. ಕೊಟಿಲಾಸಾಧನ
12. ಇದಕೆ ಅಣಿಪಿದವನು
13. ಕತ್ತೆಯ ತುಂಣಿಯನು
14. ಕಲುಪ್ಪನುತಿಂದ ನಾಯಿದ
15. ರಕಸಿಗೆ ಆಸೆಮಡಿದವ
16. ನಾಯಿದರ ಹೊಟಿಯಲಿ ಹು
17. ಟಿದವ ಎಂದು ಕೊಟಿಸಿರಾ
18. ಸಧನಮಂಗಳಮ
19. ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

*Transliteration.*

(Front).

1. O subhanamastah Kha-
2. O ra-samvatsarada Śrāvaṇa śu 7 lu
3. O śrīmam mahāmaṇḍalesvara
4. O Ramaraja Tirumalaraja-dēva-ma-
5. O hārāya-ayanavara kāryake
6. O kartarāda Bhadrapa.
7. O . . . . . Gangōjanu Hangulada
8. O kelasigalige sarvva
9. O li bēḍuge sunka yella-
10. O ū sarva-manavanu

(Back).

11. koṭa śilāsādhana
12. idake aṇipidavanu
13. katteya tunṇiyanu
14. kaluppanu tinda nāyida-
15. ra kasige āse maḍidava

16. nâyidara hoṭeyali hu-
17. ṭidava endu koṭa sila-
18. sadhana mangala ma-
19. ha śrī śrī śrī

*Note.*

This records the remission to the barbers of Hangala of all taxes including benevolences, customs, duties, etc. The remission was made under the orders of the mahāmaṇḍalēśvara Rāmarāja-Tirumalarājadēva mahārāya by his agent Bhadrappa, the order being issued through his servant? Gangōja. An imprecation is contained in the grant that those who violate it will be born as the children of barbers. There are also other imprecations of a foul nature.

The date of the grant is Khara sam. Śrāv. su. 7. No Śaka year is given. Probably the year Khara corresponding to A. D. 1591 is meant. Similar grants to barbers are also met with in other inscriptions (See M. A. R. 1912, Page 52).

## 24

At the same village Hangala, copy of a paper sannad in the possession of the Liṅgāyat guru Channabasavasvāmigaḷu.

Kannada language and characters.

ಅದೇ ಹಂಗಳದ ಮಠದ ಪಟ್ಟದ ಚನ್ನ ಬಸವಸ್ವಾಮಿಗಳಲ್ಲಿ ಇರುವ ಕರಡೇ ಕಾಗದದ ಸನ್ನದಿನ ನಕಲು.

- | ಸೂರ್ಯ | ಲಿಂಗ   | ಚಂದ್ರ |
|-------|--|-------|
| 1.    | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಪ್ರಉಡಪ್ರತಾಪರಾದಂಥ ದೊಡ್ಡದೇವರಾ             |       |
| 2.    | ಜು ವಡೇರೈಯನವರು ಶಾಲಿವಾಹನ ಶಕ ವರುಷಂಗಳು ೧೪೦೯                  |       |
| 3.    | ನೆ   ಸೊಬ್ಬಕ್ಕತ್ತನಾಮ ಸಂವತ್ಸರದಲ್ಲಿ ಹಂಗಳದ ಕಲ್ಲುಮಠ           |       |
| 4.    | ದ ಶಾಂತಬಸವಲಿಂಗ ವಡೇರಿಗ ಪುತ್ರಪೌತ್ರ ಅಭಿವೃದ್ಧಿಯಾ              |       |
| 5.    | ೧   ನಡೆವರೀತಿಗೆ   ಬಿಟ್ಟಸ್ವಾಸ್ತಿವಿವರವೆಂತೆಂದರೆ    ಅದಾಗಿನ್ನು |       |
| 6.    | ಭಕ್ತತುಸಂವತ್ಸರಧ   ಕಾರ್ತಿಕಶುದ ೫ ಯಲ್ಲು ಗುರುವಾರದ             |       |
| 7.    | ಲ್ಲ   ಬಿಟ್ಟಸ್ವಾಸ್ತಿವಿವರವೆಂತೆಂದರೆ    ಅದಾಗಿ    ಹಂಗಳದ       |       |
| 8.    | ಕೀಳುಗ್ರಾಮ ಹೊರಕೇರಿ ಬಾಚಹಳ್ಳಿ ಗ್ರಾಮ ೧ಕ್ಕೆ ಗುತ್ತಿ            |       |
| 9.    | ಗೆ ಕಂಗು ೩೬    ೨   ಉಟ್ಟವಳಿಕಂಗು ೭೦೦ ಹಂಗಳದ ಭೂ               |       |
| 10.   | ಮಿಯಲ್ಲಿ ಸೇರಿದ್ದ ಹೊಲ ೭೫ಕ್ಕೆ ಕಂಬಗಟ್ಟಳೆ ೧೭೨೫                |       |
| 11.   | ದೂ ಕಂಬವಂದಕ್ಕೆ ಹೊಲಲ್ಲು ಮಟ್ಟಕ್ಕೆ ಯಾರು ಅಧಿಪ                 |       |
| 12.   | ತಿಗಳೂ ಅವರು ಅನುಭವಿಸಿಕೊಂಡು ಬರುವುದು   ಯ                     |       |
| 13.   | ಂದಾಯ ಹಾಕಿದಂತಾ ಸ್ವಾಸ್ತಿಯೇ ಹಂಗಳದ ಹೆಧಿ                      |       |
| 14.   | ನಾಲ್ಕು ಹಳಿಗುಯಿಂನು ಹರಹರ ಗ್ರಾಮಗಳಿಗೆ ಆ                      |       |
| 15.   | ಚಾರವಿಚರಕೆ   ಕಾರಣಕರ್ತರು   ಮತ್ತೊಬ್ಬರಿಗೆಕಾ                  |       |
| 16.   | ರಣವಿಲ್ಲಾ ಮತ್ತು ನೆಟಕಲ್ಲುಬಿಟ್ಟಬಿಸಿವೀಲಯಾ                    |       |

17. ಸೋಮುಕಯಬತ್ತಸಕರಾಣು ಯೀಮುಟಕ್ಕೆ ಸ
18. ಲತಕ್ಕದ್ದೆ ಹೊರತ್ತು ಮತ್ತೆ ಬೇರೆಯಾರನು ಬಾಧ್ಯತೆ
19. ಯಿಲ್ಲವೆಂದು ಹುಕುಂ ಅನುಸರಿಸಿ ಯಿರುತ್ತೆ ಆಯು
20. ರಾರೋಗ್ಯ ಐಶ್ವರ್ಯಾಭಿವೃದ್ಧಿಯಾಗೆಂದು | ಬಿ
21. ಟಂತಾ ಸ್ವಾಸ್ತಿ ಶುಭಮಸ್ತು ಆಯುರಾರೋಗ್ಯ ಐಶ್ವರ್ಯಮಸ್ತು

*Transliteration.*

1. śrīmad rājādhirāja praūḍapratāparādantha Doḍha-Dēvarā-
2. ju-vaḍēraiyanavarū Śālivāhana śaka varushaṅgaḷu 1409
3. ne | Sobhakrittu-nāma-samvatsaradalli Hangaḷada Kallumaṭha-
4. da Śānta Basavalinga-vaḍerige putra-pautra-abhivṛiddhiyā-
5. gi | naḍeva ritige | biṭa svāsti vivarav entendare || adāgi Svu-
6. bhakritu-samvatsaradha | Kārtika śudha 5 yallu Guruvārada-
7. llu | biṭa svāsti-vivarav entendare || adāgi || Hangaḷada
8. Kiḷugrāma Horakēri Bāchahaḷigrāma | kke gutti-
9. ge Kangu 36 || 2 | [h] iṭṭuvaḷi kangu 7 ° O Hangaḷada bhū-
10. miyalli sērida hola 25 kke kamba gaṭaḷe 1725 |
11. dū kamba vandakke holallu (?) maṭakke yāru adhipa-
12. tigaḷō avaru anubhavisikoṇḍu baruvudu | ya-
13. ndu yi hākidantṭā svāsti yi Hangaḷada hadhi-
14. nālku haḷigu yinnu harahara grāmagalige ā-
15. chāra vicharake | kārṇakartaru | mattyobarige ka-
16. rṇavillā matyu neṭakallu biṭa basivi āyā
17. somu kaya batta sakalāū yi maṭakke sa-
18. latakkaddē horattu matte bēre yārunu bādyate-
19. yillavendu hukkuṁ anūsarisi yirutte āyu-
20. rārōgya aiśvāryābhivṛiddhiyāgalendu | bi-
21. ṭanta svāsti śubham astu āyur ārōgya aiśvāryam astu

*Translation.*

The illustrious rājādhirāja praūḍhapratāpa Doḍa Devarāju-vaḍēraiya-navaru made a grant of land as detailed to Śānta-Basavalingavaḍēr of Kallumaṭha in Hangaḷa for the prosperity of his sons and grandsons in the year named Śōbhakṛit, 1409th year of the Śālivāhana era :—The following are the details of the grant of land made on Thursday the 5th lunar day of the bright half of Kārtika of the year Śōbhakṛit. The annual fixed quit-rent for the village Horakēri Bāchahaḷli which is a suburb (kiḷugrāma) of Hangaḷa is 36½ varahas and 2½ haṇas of Kaṇṭhīrāyi-guḷige : the income (from other sources?) is seven Kaṇṭhīrāyi guḷiges and for the dry fields included in the lands of Hangaḷa, 1725 kambas. ? ? ? : . . . . . dry field.

Whoever is the head of the maṭha will go on enjoying it. Thus is the estate granted.

They (the heads of the matt) alone have authority for inquiring into the conduct of (the residents of) the fourteen villages of Hangaḷa. No one else has any right over this.

Further in accordance with these orders, all stones set up in the land, all women dedicated to god (*basavi*), all income and property, *kayabatta*?, all these can only belong to this matt and to no one else. The estate is granted in order that longevity, health and wealth may prosper.

May there be good fortune! May there be long life, health and wealth!

*Note.*

This is a manuscript supposed to be a copy of an original sannad. It seems to register the grant by Doḍḍadēvarāja Voḍeyar, of some lands in the villages Hangaḷa and Horakēri Bāchahaḷli, on the condition of a fixed annual payment, to Śānta Basavaliṅgavoḍēr, the guru of a Liṅgayat matt, named Kallumaṭha in Hangaḷa and to his descendants. The donee was also invested with authority over the inhabitants of Hangaḷa with its fourteen villages and of some other villages, not named, in social and religious matters. He was also given special rights such as control over dedicated women in the villages, etc.

The inscription is dated Thursday the 5th lunar day of the bright half of Kārtika in the year Śōbhakṛit, 1409 of Śālivāhana era but Ś 1409 is Plavanga, not Śōbhakṛit. The nearest Śōbhakṛit is Ś 1405 or A.D. 1483. Moreover the date is too early for the donor of the grant, Doḍḍa Dēva Rāja Oḍeyar who was the king of Mysore from 1659 to 1672 A. D. Even if Ś 1409 is a mistake for Ś 1585 or A. D. 1663, Kārtika śu 5 during this year would be Monday (26th October) and not Thursday. The grant appears therefore to be spurious.

A part of the next inscription in this collection (No. 25) also deals with the subject-matter of this grant.

25

The stone set up in the field of Gurappa to the south of the same village Hangaḷa.

Size 5' × 2'.

Kannada language and characters.

ಅದೇ ಹಂಗಳ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಗುರಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2'.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ . . . . .
2. ರುನ ೧೫೭೮ ಸಂದುರ್ಮಕಿ (?) ಸಂವತ್ಸರದ ಮಯಾಶಾಕ ಬ
3. ೧೨ ಚಂವಾರಲಿ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪ

4. ರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀರಂಭ ಮಹಾ
5. ರಾಯರಾಯರಸುರವರು ಪ್ರಿಷ್ಟೀರಾಜ್ಯಗೈಯುತ್ತಿ
6. ರಲು ಶ್ರೀವೆಂಕಟಪತಿಯರವರ ನಿರುಪ
7. ದಿಂದ ಮೈಸುರಾಧಿಪ ಅಂತೆಂಬರಗಂಡ ಬಿರ
8. ದದ ದೇವರಜುವೊಡೇರು ಹೆಂಗುಳದಲು ಆ
9. ರಸಿನವರು ಯಿದ ಆರಮನೆಯಲಿ ವೊಡೆದಲಿ
10. ರಾಜೊಡೆರು ಮುಕ್ತರಾದ ಬಳಿಯ ಅಮೃತಮ
11. ಕಲಮುಟವಕಟಿಸಿ ಲಿಂಗಸ್ತಪ್ಯವಮಾಡಿಮರಳ ಬ
12. ಸವಲಿಂಗ ದೇವರಿಗೆ ಸ್ವಸಂತದ ಮುಟವಕಟಿಸಿ ಹೆಂಗು
13. ಇದ ಸ್ತಳದ ಹೊಣೆಕೇರಿ ಬಾಚಳಿಗ್ರಾಮಕೆ ಸಲುಚತು
14. ಸೀಮೆವಳಗುಳ [ಂ] ತಗಿಡಹಕ್ಕಲು ಮರಕಟೆಯರೆಕೆ (ಕೃ) ಟು ಕಾ
15. ಲುವೆ ಅಕೆಳಗಣ ಗದೆಬೆದ್ದಲುತೋಟ ಸುವಣ್ಣದಯ ಸು
16. ಂಬಮಗ್ಗಮನೆವಣಜಾತಿದೆರಿಗೆ ಸರ್ವಸಮ್ಯ
17. ಸರ್ವಾದಾಯ ಆಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು
18. ಬರುವಿರಿಎಂದುಕೊಟಿಸಿಲಸಾಧನದಾನ ಮಾನ್ಯದ
19. ಲಿ . . . . . ಯಿದ
20. ಮುಕೆ ಅಳುವಿದವ ಕತ್ತ ಪ್ರಜಾಪ
21. ತಿಗೆ ಅಳುವಿದಾಗೆ

*Translation.*

1. śubham astu svasti śrī vijayâbhyudaya . . . . .
2. rusa 1578 sam Durmaki-samvatsarada Vayisâkaba-
3. 12 cham-vârali śrīmad-râjadhirâja râjapa-
4. ramêśvara śrī vīra pratâpa Śrī Rankha-mahâ-
5. râya-râya-rayaravaru pritvî-râjyam geyutti-
6. ralu śrī Venkaṭapatirayaravara nirupa-
7. dinda Maisurâdhipa ântembara-gaṇḍa-bira-
8. dada Dêvaraju-vodeṛu Hangulâdalû â-
9. rasinavarû yida âramaneyali vodeḍali-
10. Râjodeṛu muktarâda baḷiya Âmrutamma
11. Kalamatava kaṭisi Lingastapyava mâḍi Maraḷa Ba-
12. savaliṅga-dêvarige sva-santtada matava kaṭisi Hangu-
13. ḷada stalâda Hoṛakêri Bâchaḷi-grâmake salu chatu-
14. sîme valaguḷa [n] ta giḍa hakkalu marakaṭe yere keṭu-kâ-
15. luve â-kelaḡaṇa gaḍe bedḍalu tōṭa suvaṇṇadaya su-
16. nkha magga māne-vaṇa-jâti-derige sarva-samiya
17. sarvâdâya âgumâḍi ânubhavisikoṇḍu
18. baruviri yendu koṭa sila-sâdhana dâna-mânyada
19. li . . . . . yi-da-
20. rmake âḷupidava katte prajâpa-
21. tige âḷupidâge

*Translation.*

May there be good fortune! Be it well. In the prosperous year. . . . .  
1578; the year Durmukhi on the 12th lunar day of the dark half of Vaiśākha  
Monday:—

While the illustrious king of kings, lord over monarchs, possessed of great  
prowess, Śrīrangamahârâya-râyarayaravaru was ruling the earth:—

When Dêvarâju-roḍêr, lord of Mysore under the *nirûpa* (orders) of the  
illustrious Venkaṭapatirâya and possessed of the title of champion over those who  
say so and so (that they have such titles), caused to be dismantled the palace at  
Hangûḷa where the *arasu* (king) lived:—

Amṛitamma (thereupon) got constructed a *kalumaṭha* (a stone matt) at the  
spot where Râjodeyar died and set up a lîṅga thereon. She also built anindepend-  
ent matt for Marala Basavalinga-dêvaru and gave this stone charter stating “ You  
may go on enjoying all the rights of possession, and income within the four  
boundaries of the village Horakêri Bâchalli in Hangûḷa-sthala with all jungle,  
clearings, trees, embankments, black cotton soil fields, channels and rice-fields below  
them, dry lands, gardens, money income, customs dues, loom tax, house tax, and  
caste tax, . . . . . He who violates this will incur the sin of  
. . . . .

*Note.*

This inscription records the construction of a matt and the gift of a village  
Horakêri Bâchalli for a Vīraśaiva guru at Hangûḷa by the queen Amṛitamma. She  
is also said to have set up in the old palace site at Hangûḷa a lîṅga to mark the  
place where Râja Oḍeyar died and built a matt called Kallu-maṭha around it.  
Amṛitamma was the queen of Doḍḍa Dêvarâja Oḍeyar and mother of the famous  
king of Mysore Chikka-Dêvarâjâ Oḍeyar who ruled from 1672 to 1704 (Rice's  
Mysore and Coorg from Inscriptions, p. 126).

The inscription records the suzerainty of the Vijayanagar kings over Mysore  
in so late a date as 1656 A. D. It is also well known that Chikkadêvarâja Oḍeyar  
lived at the village Hangûḷa during his exile from the court and left it for Seringa-  
patam on his accession to the throne. Who was this Râja Oḍeyar who died at  
Hangûḷa and how was the queen Amṛitamma related to him? Could it be the  
famous Râja Oḍeyar I or Immaḍi Râja Oḍeyar or could Râja Oḍeyar stand for  
Dêva Râja Oḍeyar, the two letters *de* and *va* being omitted before Râja Oḍeyar in  
line 10? The last seems to be more probable as the Râja Oḍeyars referred to are  
known to have died at Seringapatam itself (see p. 49 and 64 of Śrīman Mahârâja-  
ravara Vamśâvali by Râmakrishna Rao); while Doḍḍa Dêvarâja Oḍeyar is stated to  
have died at Chikkanâyanahalli (*ibid* p. 103). But there was another king called  
Muppina Dêvarâja Oḍeyar, father of Doḍḍa Dêvarâja Oḍeyar who is believed to  
have lived at Gundlupet and its neighbourhood and who might have also had a



palace at Hangāḷa which is seven miles from Gundlupet, and died there. Amṛitamamma would be his daughter-in-law and king Dēvarāja Oḍeyar his son. This queen is said to have been a daughter of Bāḷe Urs of Mūgūr (p. 95, *ibid*) and was evidently patronising the Vīraśaivas.

The date is given as Ś 1578 Durmukhi Vais' ba. 12 Monday and corresponds to May 12, Monday 1656 A. D. This day was not exactly Dvādaśi as stated in the grant but Trayōdaśi. However it is quite probable that Dvādaśi was observed on the day according to the custom of the Vaishṇava sect. Another difficulty is that the date A. D. 1656 is too early for Dēvarāja Oḍeyar's reign (1659-1673; see p. 95 *ibid*). But it may be answered that this was granted by him before he became king, though royal titles are applied to him out of courtesy.

See also the previous number for the grant of the village Horakēri Bāchahalli to Basavalinga Oḍeyar of Haṅgaḷa.

## 26

At the same village Haṅgaḷa, on the basement of the north wall of the Varadarājasvāmi temple.

Tamil and Grantha characters.

ಅವೇ ಹಂಗಳ ಗ್ರಾಮದ ವರದರಾಜಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ತರದಿಕ್ಕಿನ ಗೋಡೆಯ ತಳಪಾದಿಯಲ್ಲಿ  
ಬರೆದಿರುವುದು.

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

*Transliteration.*

1. svasti śrī Vīra Nārasingadēvar
2. prituvi-rājyam paṇi arulānikka I-
3. va sa Mēsha-masam Ba (?) śeṇṇa desami-nāḷ Pangulattu Tiru-nārāyaṇa-  
perumāḷu āchandrādi- varai śēla kadavadu
4. Ārandukka Kuripaṭṭi Māriṣeṭṭi-māḍai tri-sandi-viḷakku kuḍutem (?)  
2 ponil 2 vaṭṭi . . . tu . . . . galum . . . . .

*Note.*

This records the gift of two varahas of money, the interest of which was to be used for illuminations thrice a day in the temple of Tirunārāyaṇa at the village Hangāḷa made by the wife of Ārandukka Kuripaṭṭi Māriṣeṭṭi in the reign of the Hoysaḷa king Vīra Nārsingadēva. It is dated in the year Yuva, the 10th day of the dark fortnight in the month Mēsha. The combination of the year Yuva with the reign of the Hoysaḷa king Nārasimha suggests that it might be 1155 A. D. in the reign of Nārasimha I or 1275 A. D. in the reign of Nārasimha III. The latter is the more probable date as the characters appear to belong to the end of the 13th century rather than to the middle of the 12th century. If so, the date would correspond to 22nd April 1275 A. D.

The temple of Tirunârâyana, referred to, is evidently the present Varadarāja temple at Hangala on a wall of which the record is engraved.

## 27

On the site of the disappeared village Siddaiyanapura, to the south of the same village Hangala, on a viragal lying in the land of Idiga Narasimhagauda.

Size 6' × 3'.

Old Kannada language and characters.

ಅದೇ ಹಂಗಳಕ್ಕೆ ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿ ಬೇಚರಾಕ್ ಶಿವೈಯ್ಯನಪುರದಲ್ಲಿ ಈಡಿಗರ ನರಸಿಂಹೇಗೌಡರ  
ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 6' × 3'.

ಹಳಗನ್ನಡದ ಅಕ್ಷರ.

1. ಶ್ರೀಕಾವದೊಡೆ	6. ಕಾದಿನತ್ತಂ
2. ಅಮಾರಯ್ಯ	7. ಮಗಳ್
3. ನಮಗ ಶ್ರೀ	8. ತಾತದ್ವೆ
4. ತೇರರೆ   ಲಯ	9. ಕಲ್ಲ ನಡಿ
5. ತುಱುಗೊಳಲ್	10. ಸಿದರ್

Translation.

Térar, son of Mârayya, of Kâva-Dodêru, fought during the cattle-raid at Eli and died. (His) daughter Tâtabbe caused the stone to be set up.

Note.

This is a viragal set up by the daughter of a hero who died for the cows of his village. The characters seem to belong to the end of the 9th century A. D.

## 28

At the village Kallîpura in the same hobali of Hangala, on a viragal standing in a Hero-shrine (viraragudi) in front of the village.

Size 5½' × 3'.

Kannada language and characters.

ಅದೇ ತಾಲ್ಲೂಕು ಹಂಗಳದ ಹೋಬಳಿ ಕಳ್ಳಿಪುರದ ಊರಮುಂದಣ ವಿರರಗುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5½' × 3'.

1. ರಕ್ಷಿಸನಂ | ಜಿಷ್ಣುನು ಎ ಸೊಲು
2. ವಿರಂಜನವರು ತಂನಮಗ ಮಾದ
3. ಪುಗೆ ನಿಲಿಸಿದ ವಿರಕಲ್ಲು

## Note.

This is also a viragal record. One Viranna is said to have set this up in memory of his son Mādappa. It is dated Monday the 3rd lunar day of the bright half of Jyêshtha in the year Rākshasa. The characters seem to belong to the end of the 17th century A. D. and the day may correspond to Monday, May 17, 1675 A. D.

## 29

At the village Channamallāpura in the same hobali of Hangala, on a stone standing in the Nañjunḍêśvara temple.

Size 5' × 4'.

Kannāda language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಚನ್ನಮಲ್ಲಾಪುರದ ನಂಜುಂಡೇಶ್ವರನ ಗುಡಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'×4'.

(1—6 ಪದ್ಯಗಳ ಎಡಪಕ್ಕದಲ್ಲಿ ತ್ರಿಶೂಲದ ಗುರುತಿವೆ)

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾ
2. ದುದಯ ಶಕವರುಷ ೧೩೫೨ನೆಯ ಸ
3. ಲುವ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಅಷಾಡಶು
4. ೧ ಏಲುದೇವಾಧಿದೇವ ದೇವದೇವೋತ್ತಮ ಕಲಿ
5. ಯುಗ ವಿಷ್ಣುಪರಿಹಾರಿ ಕಪಿಲಾಕಾಂಡ್ಯಂನ
6. ಸಂಗಮದಲಿ ಪ್ರಸನ್ನರಾದ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವರ
7. ದೇವರಿಗೆ ಶ್ರೀಮಂ ಮಹಾಮಂಡಲೇಶ್ವರಂ ಶ್ರೀ ವೀರಸೋಮಣವೊ
8. ಡೆಯರ ಕುಮಾರ ಚಿಕಣವೊಡೆಯರು ತೆರಕಣಾಂಬಿಯ
9. ರಾಜ್ಯವನು ಆಳುತ್ತ [ಮಿರ]ಲು ಕುಡುಗುನಾಡಗೆ
10. ಡಿಯ ಆಲತೂರನು [ದೇವಮಾನ್ಯವಾಗಿ] ಚತುಸ್ವೀಮಅಷ್ಟ
11. ಭೋಗತೇಜಸ್ವಾವ್ಯ ಸರ್ವಪ್ರಾಪ್ತಿಸಮಸ್ತಬಳಿಸಿತವಾಗಿ
12. . . . . ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಆ
13. ಚಂದ್ರಾಕ್ಷುಸ್ತಾಯಿ ಆಗಿ ಸಮರ್ಪಿಸಿದರು ಸ್ವದತ್ತಂಪ
14. ರದತ್ತಂ ಪಾಯೋಹರೇತವಸುಂಧರಾ | ಪಷ್ಠಿವ್ವರುಷ (ಮುಂದೆ ಬರೆವಣಿಗೆ ಇಲ್ಲ.)

## Transliteration.

1. svasti śrī jayā-
2. dudaya Śakavarusha 1352 neya sa-
3. luva Sādhāraṇa-samvatsarada Āshāḍa śu
4. 1 ṛalu dēvādhidēva dēva-dēvōttama Kali-
5. yuga-visha-parihāri Kapilā-Kaundyaṁnya-
6. sangamadali prasannarāda śrī Nañjunḍêśvara-
7. dēvarige śrīman mahāmaṇḍalêśvaram śrī Vira Sōvaṇṇa-vo-
8. ḍeyara kumāra Chikkanna-voḍeyaru Terakaṇāmbiya
9. rājyavanu āluttu [mira] lu Kuḍuguṇāḍa-ga-
10. ḍiya Ālatūranu [dēvamānyavāgi] chatuś-sīme ashṭa-

11. bhôga tēja-svâmya sarvva-prâpti samasta-bali sahitavâgi
12. . . . . dânadhârâ-pûrvakavâgi â-
13. chandrârkkâ-stâyi âgi samarppisidaru sva-dattam pa-
14. ra-dattam vâ yôharêta vasundharâ | shashthir-vvarusha-

*Translation.*

Be it well. On the 1st lunar day of the bright half of Āshâḍha in the year Sâdhârâṇa, in the prosperous Śaka year 1352, while the illustrious mahâmaṇḍalêśvara śrī Vîra Sôvaṇṇavoḍeyar's son Chikkaṇṇa Voḍeyar was ruling the kingdom of Terakaṇāmbi :—

The village Âlatûr situated within the limits of Kuḍugunâḍ was bestowed with pouring of water and with all the eight rights of possession and enjoyment and all the sources of income within its boundaries, to last as long as the sun and moon endure, to the god Nañjunḍêśvara, god of gods, supreme among gods, destroyer of the poison of Kaliyuga, and manifest at the confluence of the (rivers) Kapilâ and Kaundyanya. He who confiscates the land given away by himself or by others (will be born as a worm in ordure) for sixty thousand years.

*Note.*

This records the gift of a village Âlattûr in Kuḍugunâḍ for services in the temple of Nanjunḍêśvara (in Nanjangud town). There is a village in ruins, called Gauḍi Âlattûr near Channamallâpur, in which the inscription is found. The date of the gift Ś 1352 Sâdhârâṇa sam. Āshâḍha śu 1 corresponds to 21st June, A. D. 1430 when Dêvarâya II was king of Vijayanagar. His name, however, is not found in the record but the donor is stated to be Chikkaṇṇa-voḍeyar, son of Sôvaṇṇa Voḍeyar, ruler of Terakaṇāmbi. Evidently Chikkaṇṇa Voḍeyar was a chief of Ummattûr as it is known that the Ummattur chiefs ruled for a time over the Terakaṇāmbi kingdom about this period. But the names Sôvaṇṇa Voḍeyar and Chikkaṇṇa Voḍeyar have not been met with so far among the Ummattûr chiefs (see P. 27, E. C. IV Intr. for a genealogy of the Ummattûr chiefs).

30

At the village Bêrambâḍi, in the same hobali of Hangala, on a stone pillar standing in front of the village châvaḍi.

Size 3' × 1'.

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಬೇರಂಬಾಡಿ ಗ್ರಾಮದ ಚಾವಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'×1'

1. ಮುಂದುಬಿ ಸಂವತ್ಸ
2. ರವ ಪ್ರತಮಶ್ರಾವಣ

3. ಬಿ ಜಿ ಲೂ ಹುಸಾನುಸಾ [ಹು]
4. ಸಾಹಾಪಸಾಹು ಉಡಯ

- |                        |                                   |
|------------------------|-----------------------------------|
| 5. ಶ್ರೀರಾಮರಾಜಯದೇವರಲೂ ಉ | 12. ಇಗಣ ಬರೆಯೆಂಬಾಡಿಯಗ್ಗಾ           |
| 6. ಇಗದ ಬಸವಸಗವುಂಡಯ      | 13. ಮ ಯಿದಕೆಸಲು ಅಯಗಲು              |
| 7. ತೆರಕಣಾಂಬೆಯ ಕೊಂಗು    | 14. ಸಹ ಅನುಭವಿ ಹುಸಾನುಸಾ            |
| 8. ರ ಗಣಚಾರಿಗಳಿಗೆ ಕೊಟದ  | 15. ಹುಬಸವಪವೊಡೆಯರ                  |
| 9. ತ ಕಾಳಾಂಚಿಯಾಗಿಕೊಟ    | 16. ವೊಪ್ಪ    ಶ್ರೀ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವ |
| 10. ಕೊಡಗೆಯ ಗ್ರಾಮಗಳೂ ವಿ | 17. ರದೇವರವೊಪ                      |
| 11. ಜೆಯಾಪುರದ ಸೀಮೆಯ ವೊ  |                                   |

*Transliteration.*

1. Dundubhi-samvatsa-
2. rada pratama-Śrāvaṇa
3. ba 5 lû Husânusâ [hu]
4. sâhâpasâhu-ûḍeya
5. śrî Râmarâjaya-dêvaralû û-
6. ligada Basavapa-gavunḍeya
7. Terakaṇâmbeya Kongu-
8. ra gaṇachârîgalige koṭa da-
9. ta kâlâñchîyâgi koṭa
10. koḍageya grâmagalû Vi-
11. jeyâpuradâ sîmeya vo-
12. lagana Bareyembâḍiya grâ-
13. ma yidake salu âyagaḷu
14. saha anubhavi Husânu sâ-
15. hu Basavapa voḍeyara
16. voppa || śrî śrî Nañjunḍêśva-
17. ra-dêvara vopa

*Note.*

This record belongs to the reign of Râmarâya of Vijayanagar, the nominal king Sadâśivarâya not being mentioned in this and some other inscriptions. It is dated Dundubhi sam. Prathama Śrāvaṇa ba 5. Evidently the year referred to must be S' 1484 Dundubhi, since it is the only year of that name occurring in the time of Râmarâya. In this year there was an intercalary month for Śrāvaṇa and the date is equivalent to July 20, 1562 A. D.

The object of the record is to register the gift of the village Bêrambâḍi (called Bareyembâḍi in the inscription) with all its income, situated in Vijeyâpur-sîme as a rent-free grant to the Viraśaiva priests (*gaṇachârî*) of Kongur in Terakaṇâmba (kingdom). The donor is Basavapa-voḍeyar also called Basavapagaunḍeya (L.6), a servant of Râmarâjayadêvar (*Râmarâya*). The signature of the donor is given at the end as Śrî Nañjunḍêśvaradêvaru. The Persian titles applied to Râmarâya are Husânasâhu and Sâhâpasâhu. The former alone is applied to his dependant Basavapa-voḍeyar.

On a vīragal lying in the middle of the same village Bêrambâdi.

Size 7' × 3'.

Old Kannada language and characters.

ಅದೇ ಬೇರಂಬಾಡಿ ಗ್ರಾಮದ ಉರಮಧ್ಯದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ವೀರಗಲ್ಲದ ಬಲಭಾಗದಲ್ಲಿ.

- |                      |                       |
|----------------------|-----------------------|
| 1. ಸ್ವಶ್ರೀಮತ್‌ಚಾ (?) | 6. ಲತೂರ ನಿಜಿದು ಪೆಣ್ಣಿ |
| 2. ಪುಣ್ಣಪೆಮ್ಮನದಿಗೆ   | 7. ರುಡೆಯುಲ್ಚಲ್        |
| 3. ಆ ಪಟ್ಟಂಗಟ್ಟಿದ ಎಣ  | 8. ಅಳಗೆಯರ ಲಕ್ಕ        |
| 4. ನೆಯವರಿಸದನ್ನು      | 9. ಐಯ್ಯ ಕದಿಸತ್ತಂ      |
| 5. ಬಯರಾಡಬನ್ನು ಆ      |                       |

*Transliteration.*

- |                           |                          |
|---------------------------|--------------------------|
| 1. sva [sti] śrīmat Châ-  | 6. latûran irīdu penḍir- |
| 2. vūṇḍa Permmānāḍiga-    | 7. uḍey-ulchal           |
| 3. la paṭṭam-gaṭṭida ēḷa- | 8. Aḷageyara Lakka-      |
| 4. neya varisadandu       | 9. ṇayya kadi sattam     |
| 5. Bayalnāḍa bandu Â-     |                          |

*Translation.*

Be it well. In the 7th year of the installation (paṭṭam-gaṭṭu) of the illustrious Châvūṇḍa-permmānāḍigal, on—(a warrior?) of Bayalnāḍ—coming to Âlattûr and slaying (its citizens) and stripping the waists of its women, Aḷageyara Lakkaṇayya fought and died.

*Note.*

This inscription seems to belong to the end of the 10th century A. D. by its paleography and language. It records the heroism of an inhabitant of the village Âlattûr. There is a village of this name called Gauḍi Âlattur, near Bêrambâdi where the inscription stone is found. The meaning of the phrase *Bayalnāḍa bandu* is not clear. It might mean that some one, perhaps Châvūṇḍa Permmānāḍi or his general, came to Bayalanāḍ or it might mean that some one from Bayalnāḍ came. Bayalnāḍ is the name of a province which included the territory in the south of the Mysore District near the Nilgiris. Who the Châvūṇḍa Permmānāḍi of the record was is not clear. He might be the chief Châvūṇḍayya referred to in E. C. III., T.-Narsipur 69 which is not dated.

At the village Puttanapura, in the same hobālī of Hangala, on a fragmentary stone on a platform of the peepul tree.

Size  $1\frac{1}{2}' \times 1\frac{1}{2}'$ .

Kannada characters and language.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ಹಂಗಳದ ಹೋಬಳಿ ಪುತ್ತನ ಪುರದ ಅರಳಿಕಟ್ಟೆಯಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲು

ಪ್ರಮಾಣ  $1\frac{1}{2}' \times 1\frac{1}{2}'$ .

- |                                 |                          |
|---------------------------------|--------------------------|
| 1. ಶ್ರೀಮತು                      | 6. ಗಳ ಹಳ್ಳದಿಂದ ಬಡಗ ಪಡುವ  |
| 2. ಹಂಗಳದ ಗುಂಡಗಲು                | 7. ಮಧ್ಯದಲ್ಲುಕ್ಕಧೂಮಿಯನುನಾ |
| 3. ಪುರದ [ಮ] ಹ [ಮ] ಹಂತ್ತುಗಳಿಗೆ ಆ | 8. ಡ ಪೊಡಂಬಟ್ಟು ಕೊಟ್ಟ ಬೂ  |
| 4. ಜೊಸೆಯ ಕಾಳಸಾಗರಯಿರಿಯಂ          | 9. ವಿಕ್ರಯ ಪಟೆ ಮಾದಲಕನ     |
| 5. ಡಗಲುಕ್ಕಬೂಮಿ ಮರುಲಕ್ಕನ         | 10. ೧೮ ಸಲಗೆ ಗಡೆಯ         |

Note.

Several letters have disappeared in each line of this fragmentary inscription. It seems to register a sale-deed issued by the *gaudas* of the village Hangala (named Hangala) to the Vīrasaiva matt at Puttanapura (?) of some lands to the north of Kālasāgara tank of Anise and also north-west of Marulakkana-halla channel with the approval of the (citizens of the) nād. Rice fields to the extent of 18 salages belonging to Māda Lakka were also included in the lands sold. The inscription stone is completely broken at the end. No date or king is given. The characters seem to belong to the 15th century A. D.

## 33

On the *māstigaḷ* standing in the land of Subbegaḍa to the south of the village Kuṇagahalli in the same hobāḷi of Hangala.

Kannada language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಕುಣಗಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸುಬ್ಬೇಗೌಡನ ಜಮೀನಿನಲ್ಲಿ ನಿಂತಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲು

- 1 ಯಿಂದಿರಿತು ಪುರದಾಸನಿಗಳು ಸಂದಸಕಾಬ್ದಗಳು ಸಿದ್ಧವತ್ಸರ ಜೈಷ್ಠಮಾಸತಿಥಿ ಬಹುವ
- 2 ಮಿಯೊಳುಂ ತಿಂಮರಾವಾಮಂಜನ ಪೆಜ್ಜಿತಿ ಮಂಜಾಯ ಸತಿಯಾ [ದ] ರು ಮಂಗಳಮಹಾಶ್ರೀ

Translation.

On the expiry of 1361 (moon, seasons, cities, moon) Śaka years, in the year Siddhā [rthi], on the 9th lunar day of the dark half of Jyēsthā, Mañchāyī, wife of Tirumalā Vāmaṇṇa, became a *sati*. Good Fortune. Śrī.

Note.

This is an instance of an act of *Sati*. The date corresponds to 5th June, 1439 A. D. but is not verifiable as the week-day is not given.

On a broken stone lying in the land of Viraiya in the village Gôpâlapura, a hamlet of Kunagahalli.

Size 3' x 2'.

Kannada language and characters.

ಅದೇ ಕುಣಿಗಹಳ್ಳಿ ಮಜರೆ ಗೋಪಾಲಪುರದ ವೀರೈಯನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು

ಪ್ರಮಾಣ 3' x 2'

1. ಸ್ವಸ್ತಿಶ್ರೀಸಕರಕಾಲ ೧೩೦೨ನೆಯ ಸಂ
2. ಸಂದ ರವುದ್ರ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸು ೧
3. ಆ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾ ಮಂಡಲೇಶ್ವರ ಅರಿರಾಯ ವಿ
4. ಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರಗಂಡ ಚತುಸ್ಸಮು
5. ದ್ರಾಧಿಪತಿ ಶ್ರೀ ವೀರಚಿಕ್ಕಕಂಪಣ ವೊಡೆಯರ ಕೊಮಾ
6. ರ ನಂಜುಣ ವೊಡೆಯರು ಪ್ರಭುವಿರಾಜ್ಯಂಗೆತ್ತಮಿ
7. ದ್ದಲ್ಲ ಚೋಳಿಅಂಣವೊಡೆಯರ ನಿರೂಪದಿಂ ಯಿಂಗುಳ
8. ವಾದಿ ಕುಣಿಗಹಳ್ಳಿಯ ಮಣ್ಣು ಕಂದರ ಕಾಡುಕೋಡಿ ಹೊನ್ನ
9. ಪ್ಪನವಡುಂ ಕಾರಿನಡ ಜಯತದ ಪಾಲ್ಗುಣೇಶ್ವರಗೆ ಕೊಟ್ಟುಕೊ
10. ಡಗೆ . . . . . ಬಾಳುವರಾಯರಕಾ
11. ಲದಲಿಸಲುವುದು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

*Transliteration.*

1. svasti Śrī Sakarakāla 1302 ne ya sam
2. sanda Ravudra-samvatsarada Śrāvaṇa su 1
3. Ā svasti śrīman mahāmaṇḍalēśvara arirāyavi-
4. bhāḍa bhāshege-tappuva-rāyara-gaṇḍa chatussamu-
5. drādhipati Śrī Vīra Chikka Kampannavoḍeyara koṇā-
6. ra Nañjaṇṇa-voḍeyaru prithuvi-rājyaṃ-gaṇṭṭami-
7. rddalli Chōḷi Aṇṇavoḍeyara nirūpadim Yingula-
8. vāḍi Kuṇigi-halliya maṇṇu Kandarakāḍu Kōḍi Honna-
9. ppana-vaḍuṃ Kārināḍa Jayatada Pāḷguṇēśvarage koṭṭa ko-
10. ḍage . . . . . kâ-
11. ladali saluvudu maṅgaḷamahâ śrī śrī śrī

*Translation.*

Be it well. The 1302nd year of the time of the Śakas having expired, in the year Raudri, on the 1st lunar day of the bright fortnight of Śrāvaṇa, on Sunday:—

Be it well. While Nañjaṇṇa Voḍeyar, son of the illustrious mahāmaṇḍalēśvara, destroyer of hostile kings, champion over kings who break their word, lord of the four oceans, Śrī Vīra Chikka Kampanṇa Voḍeyar was ruling the earth:—

Under the orders (*nirūpa*) of Chōḷianna-Voḍeyar, the lands of Kuṇigihalli of Yingulavāḍi and Kandarakāḍu and the small tank (*vaḍḍu*) of Kōḍihonnappa are



given as *koḍagi* to Palgunêśvara of Jayita in Karinâḍu. This will continue to be maintained during the times of all the rulers . . . . . Good fortune. Well-being.

*Note.*

This is a record of the time of Nanjaṇṇa Voḍeyar, son of Chikka Kampanṇa Voḍeyar, son of Bukka I, king of Vijayanagar (see also No. 20). It records the gift of some land in Kuṇagahaḷḷi for the services of a Śiva temple in the village Jayita, Kari-nâḍ. Kârinâḍ or Kârênaḍ is also referred to in some inscriptions of Nanjangud Taluk as a division which covered parts of the present Nanjangûḍ and Guṇḍlupêṭ Taluks.

The date is given as Ś 1302 Raudri sam. Śrâv. śu 1 Sunday. The English equivalent of the above tithi is July 3, A. D. 1380, but it is a Tuesday and not Sunday as stated in the record.

### 35

At the same village Gôpâlapura, on a vîragal in the land of Mahabasetṭi.

Size 5' × 3'

Kannada language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಗೋಪಾಲಪುರದ ವಡೇರ ನೆಟ್ಟರ ಮಹಬಶೆಟ್ಟರ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ವಿರಗಲ್ಲು

೧ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

1. ಸ್ವಸ್ತಿಶ್ರೀ ಸಕರಕಾಲ || ೧೦೭೮ || ನೆ ವರ್ಷ ಸಂದ ಶ್ರೀಧಾ
2. ತು ಸಂತ್ಸರದ ಭಾದ್ರಪದ ಸು | ೫ ಆ ಸ್ವಸ್ತಿಶ್ರೀ
3. ವಿರನಾರಸಿಂಹದೇವರು ಪ್ರಭುವಿರಾಜ್ಯಂಗಿ

೨ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

4. ಯುತಿರಲು || ಸ್ವಸ್ತಿಶ್ರೀಮನು ಮಹಾಪಸಾ
5. ಯ್ತರುಮಪ್ಪ ವಾಮಣ ಮಂಲ್ಲಣನವರು

೩ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

6. ಕೊಂಗಿಂಗಿ ಧಾಳಿಯ ಹರಿವಲ್ಲ ಇಂಗುಳವಾಡಿಯಮ
7. ಕ್ಕ ಬೋವನ ರನ ಮಂಚಿಗ ಸರದಿ ಹರದ ಭಾಸೆಮಾಡಿ

ಎಡಭಾಗದ ಅಡ್ಡಪಟ್ಟಿ

8. ತಿವಿ
9. ದುಭಿ
10. ದಲ್ಲ
11. ಶ್ರೀ
12. ಮತುಕು
13. ಡುಗನಾಡ
14. ಶ್ರೀಮಹಾ
15. ಪ್ರಭು
16. ಚೋಳ
17. ಗವುಡ
18. ನಮಗ
19. ಮಾರ

20. ತಮ್ಮನು
21. ಮುತ್ತ
22. ಗಡಹ
23. ರಿಗೆಯ
24. ಲುಬಿ
25. ಟ್ತಮ
26. ಣ್ಣಸಾವಿ
27. ರಮ
28. ಣ್ಣಮಂ
29. ಬಿಟ್ಟ
30. ಂಮ
31. ಕಳು

32. ಮಕ
33. ಇಮಂ
34. [ಮ] ಕ್ಕಳು
35. ಕ್ಕನಕ
36. ಸಲು
37. ವುದು
38. ಮಂಗಳ
39. ಮಹಾ
40. ಶ್ರೀ
41. ಶ್ರೀ

## Transliteration.

## First

1. svasti śrī Sakarakâla 1078 ne varsha sanda śrī Dhâ-
2. tu-sa m [va] tsarada Bhâdrapada su | 5 Â svasti śrī
3. Vîra Nârasingha-dêvaru prithuvî-râjyam ge-

## Second

4. yyuttiralu || svasti śrīmanu mahâpasâ-
5. ytarum appa Vâmaṇa Mallanavararu

## Third

- |   |                 |
|---|-----------------|
| 6. Konginge dhâliya harivalli Ingulavâdiya Ma-      |                 |
| 7. lla-bôvana Rana Manchiga Saradiharada bhâse mâdi |                 |
| 8. tivi-  | 25. tta ma-     |
| 9. du bhi-  | 26. nṇu sâvi-   |
| 10. dalli   | 27. ra ma-      |
| 11. śrī-  | 28. nṇumam      |
| 12. matu Ku-  | 29. biṭṭa-      |
| 13. ḍuganâḍa  | 30. m ma-       |
| 14. srīmahâ-  | 31. kaḷu        |
| 15. prabhu  | 32. maka-       |
| 16. Chôḷa-  | 33. la mam-     |
| 17. gavuḍa-   | 34. [ma] kkaḷu- |
| 18. na maga   | 35. llanaka     |
| 19. Mâra-   | 36. salu-       |
| 20. tammanu   | 37. vuḍu        |
| 21. Mutta-  | 38. mangala     |
| 22. gaḍa-ha-  | 39. mahâ        |
| 23. rigeya-   | 40. śrī         |
| 24. lu bi-  | 41. śrī         |

## Translation.

Be it well. Good fortune. 1078 years having expired in the era of the Sakas, on the 5th lunar day of the bright half of Bhâdrapada, on Sunday:—

Be it well. While the illustrious Vîra Nârasingadêvaru was ruling the earth:—

Be it well. When the *mahâpasâdyta* (the highly favoured) Vâmaṇa Mallana marched to invade Kongu, Raṇamanchiga Saradiharada, (son?), of Mallabôva of (the village) Ingulavâdi made a vow, pierced and fell. On this Mâratamma, son of Chôḷagaḍa, the illustrious *mahâprabhu* (great lord) of Kuḍugunâḍu, granted land to the extent of 1000 manṇu in Muttagaḍaharige. This will continue to be enjoyed by his sons and sons' grandsons. Well-being. Good Fortune.

Note.

This is an instance of a grant of land in memory of warriors who fought valiantly and died in battle. It belongs to the reign of the Hoysala king Narasimha I and is dated Ś 1078 sam. Dhātu Bhā. śu. 5. It corresponds to the 23rd August of A. D. 1156 but the week-day is Thursday and not Sunday as stated in the grant. If however Ś 1078 expired or Īsvara is taken as the year meant the tithi Bhādra śu 5 falls on Sunday, 11th August 1157 on which day Panchami began at about 10-30 A.M.

### 36

On a slab near a well in the village Dēvarahalli in the same hobali of Hangala.

Size 2' × 2'

Old Kannada characters and language.

ಗುಂಡು ಪೇಟೆ ತಾಲ್ಲೂಕು ಹಂಗಳದ ಹೋಬಳಿ ದೇವರಹಳ್ಳಿ ಗ್ರಾಮದ ಬಾವಿಯಕಟ್ಟೆಗೆ ಸೇರಿಸಿರುವ  
ಕಲ್ಲಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

ಪ್ರಮಾಣ 2' × 2'

ಹಳಗನ್ನಡಕ್ಕರ

1. ಸ್ವಸ್ತಿಶ್ರೀ ಮತುಕೊಬ್ಬಣಿಮಾಧವಶ್ಚೈವವಿ
2. ಪ್ಲುಗೊತ್ತಮಃ ಮಾಧವೋರವಿನೀತಶ್ಚ ದುರ್ವಿನೀ
3. ವಿಕ್ರಮಶ್ಚ ದುಗ್ಗಶ್ಚ ಶಿವಮಾರಸ್ತಥ್ಯವಚೆ ಕೊಂಗೊಣಿ
4. ಪ್ಲಥುವೀರಾಜ್ಯಂಕೆಯೆ ದುರ್ವಿನೀತೇಶಪ್ಲೂರ್ಕೊ
- \*5. ಸರುಪುಟ್ಟಿಃಖಿದಿರುಪಯ್ಯಗಿದಿದಿರುದ
- \*6. ಖಿನಾಮನ್ನಾದಿಗಳಪಗೊತ್ತಪ್ಪದಿನ್ನರು ನರ
7. ಮೊಕರಮನೊಡೆದೊಡೆಪ್ಪಡೆತ್ತದು ಪುಣಿನೂಪ್ಪೂಲ
8. ನೆಲ್ಲುಪಾಣ್ಣಿಯುವಳೆವದು ಸರ್ವಪರಿಹಾರತೊಟ್ಟಪ
9. ಕೆಡಿಪುವೊನು ಕೊಳ್ಳೊನು ಪ್ಲಾ ಮಹಾಸತತನಕ್ಕೊಕ್ಕ
10. ಲಳಿದುಣ್ಣು ಕಾದುವೊಂಗಿದುಕಣ್ಣಿಟ್ಟು ತೊಟ್ಟುತ್ತುವ [ಕ್ಕೆ]

Transliteration.

1. svasti śrīmatu Konguṇi-Mādhavaś chaiva Vi-
2. shnugottamah Mādhavōravinitas' cha Durvvinī-
3. [ti] Vikramas' cha Duggas' cha Śivamāras tathaiva cha Konguṇi
4. prithuvī-rājyam keye Durvvinīt Ereappor Ko-
5. sarupulḥk irid idirupayd agid idid ir uda-
6. rin Amandādigaḷ Upagoḷatt elpadinvaru nara-
7. mokaraman odedode ppaḍettadu Puṇisūr-ppola
8. nellu pāṇḍiyu vaḷevadu sarvva-parihāra ttottopa [r]
9. kēdipuvōnu koḷvōnu ppañcha-mahā-patakanakke okka-
10. l ulid uṇḍu kāduvōṅg idu kaṇḡettu toḷkuttuv a [kke]

\* The meaning of lines 5 and 6 is not clear.

DEVARAHALLI STONE INSCRIPTION OF PRINCE DURVINITA.



(p. 176, No. 36.)



*Translation.*

Be it well. The illustrious Konguṇi Mādhava, Viṣṇugottama, Mādhava, Avinīta Durvinī, (Vi) krama, Dugga and Śivamāra likewise :—

While Kongaṇi was ruling the earth, Durvinīta Eṛeappor pierced Kosarapulki, fell upon it, dug up and dismantled it; thereupon Āmanda and others forming the seventy men of Upagola broke the army of men (the opponents).\* For this they got the dry lands as well as lands where paddy and *pāṇḍi* could be grown in Puṇasur. They will enjoy the lands free of all imposts. May he who violates this or seizes it incur the five great sins. May he who takes it away from its tenants, enjoys it and fights for it, lose his eyes and arms.

*Note.*

This is a Ganga inscription in old Kannada characters and language of about the 8th century A. D. as seen from the letters *ja* in line four, *thai* in line three, *a* in line four, *ppo* in line four, and the use of old Kannada *la* in lines five and six. The use of *paḍettadu*, as the neuter singular past indicative form of *paḍe*, *keḍipōnu* and *koḷvōn* in line nine, and *elpadinvar* in line six are also examples of Old Kannada language.

The characters are about two inches square and well-formed. The language is in places obscure as in line five.

The inscription records the heroism of 70 soldiers of a village named Upagola in breaking the ranks of the enemies of the Gaṅga prince Durvinīta Eṛeyappa in the siege of Kosarapulki and the grant to them for their valour of the village Puṇasūr by the Prince. The king is named Kongaṇi. The previous kings are named in lines 1-3 as Konguṇi, Mādhava, Viṣṇugottama, Mādhava, Avinīta, Durvinīta, Vikrama (Śrīvikrama?), Dugga and Śivamāra. The last of these is Śivamāra I and as both he and his son Śrīpurusha bore the title of *Prithvī-kongaṇi*, it is difficult to say whether the record belongs to the reign of Śivamāra I or his successor Śrīpurusha. The use of the phrase *tathaiṇvacha* (and so on), seems to indicate that the latter was the king meant. The kings enumerated are also found in other grants. Viṣṇugottama is the same as Viṣṇugōpa; Dugga is apparently Bhūvikrama, the brother and predecessor of Śivamāra. This Dugga is different from Duggamāra, son of Śrīpurusha referred to in E. C. XI, Cl. 8 etc. The name of this early Dugga is also found in the Gañjām plates (E. C. IV, Seringapatam, 160), after Śrī-Vikrama and before Śivamāra I. Mārasinga Eṛeyappōr is named in the Gañjām plates as a son of Śivamāra II.

No date is given. Durvinīta Eṛeyappōr, however, appears to be a son of Śivamāra I or of Śrīpurusha whose date according to the Halkūr stone inscription is 788 A. D. (Mysore Archæological Report 1918, P 42). The present record may

\* Meaning not clear.

be assigned the approximate date 800 A. D. The only other stone record of an earlier date is the Kallûr stone inscription of Śrī-Vikrama which does not give a genealogy (Mysore Archaeological Report 1917, P. 31).

The present inscription is important in Gaṅga history as it is the first lithic record of early times in which the Gaṅga genealogy is traced down to the time of king Śivamāra. A great deal of doubt has fallen on the pedigree of the early Gaṅga kings, as no stone inscriptions were found of those kings containing their genealogy. It is also interesting to note that the genealogy given in the record closely follows the usual one of the Talkāḍ Gaṅgas given in numerous copper plate inscriptions but not the special genealogy mentioning Āryavarma and Kṛṣṇavarma as in the Penugonda and Beṇḍigānahalli plates (See *supra* note on No. 3).

The first three lines of the present record contain an incorrect version of one ślōka and a half which appear in the Gañjām plates (E. C. IV, Seringapatam 160.) also in a mutilated form. Each of the records supplies the omissions of the other except that both of them make some common mistakes like omitting the name of Harivarman and calling Avinīta, Ravinīta. The ślōkas containing Gaṅga genealogy must have been well known in their own time and probably read as follows, the corrections being made with reference to the Keregāḷur plates, the Kūḍlur plates of Mārasimha, etc:—

Koṅguṇir-Mādhavaś chaiva Hariś cha Viṣṇugōpamaḥ ||

Mādhavōpy-Avinītaścha Durvinītaścha Mushkaraḥ |

Śrī-Vikramaścha Duggaścha Śivamāras tathaivacha ||

In the neighbourhood of Dēvarahalli there are no villages of the name of Puniseyur and Kosarupulki. But in the Begūr Hobli of the same taluk there is a village named Huṇasinapura; but this is at some distance from Dēvarahalli.

### 37

At the same village Dēvarahalli on a broken stone in the Ādikarnāṭaka street.

Kannada language and characters.

ಅದೇ ದೇವರಹಳ್ಳಿ ಗ್ರಾಮದ ಆದಿಕರ್ಣಾಟಕರ ಬೀದಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು

- |                      |                  |
|----------------------|------------------|
| 1. ಅಂತ್ಯ             | 5. ಹೂವಾಡಗಿನ ಸಂ   |
| 2. ಕೈಗ ೧೮ ಪೆವಲು      | 6. ತ್ರಿಗ ೨೪೯ ವರಹ |
| 3. ಗ ೧೨ ವಂ ಸ್ತಾನಿಕರಿ | 7. ಅಂಕೈಯ ಪ್ರಮಾಣ  |
| 4. ಗೆ ೭೦೦ ಬಾರನಸ      | 8. ದಲಿ ಎಂದುಕೊಟ   |

Note.

This is a fragmentary inscription. It records some land and money grants for the *sthānikas* (managers) of some temple as also for its flower-sellers etc. The characters seem to be of the early part of the 17th century A. D.

At the village Kāhalli in the Hobali of Bilgere, on a stone lying near the village entrance.

Size 5' × 3' — 6".

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಲೆರೆ ಹೋಬಳಿ ಕಾಹಳ್ಳಿ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಿಲಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'×3'—6"

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ
2. ೧೪೩೪ ಸಂದುನಡವಂತ . . . . ಶ್ರೀಮುಖಸಂವತ್ಸರದ ಫಲ್ಗು ಬ ೫ ಸ್ವಸ್ತಿಜಿತಂ
3. ಭಗವತಾ ಗತ ಘನಗಗನಾಭೇನ | ಸ್ಥಿರಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮಹಾರಾಜಾಧಿರಾಜರಾ
4. ಜಪರಮೇಶ್ವರ ಶ್ರೀಮನ್ಮಹಾಮೇದಿನೀ ಮೀನೆಯರ ಗಂಡಕರಾರಿ ಸಾಳುವ ಶ್ರೀಮದಕ್ಷಿಣಸಮು
5. ದ್ರಾಧಿಪತಿನಾರಸಿಂಹ ವರ್ಮಮಹಾಧಿರಾಜ ತತ್ಪುತ್ರ ಪಿತುರನ್ನಾಗತ ಯಾದವ ಕುಲಾಂಬ
6. ರದ್ಯಮಣಿ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ ಸಕಲವಂದಿ ಬೃಂದಸಂದೋಹ [ಸಂತರ್ಪಣ] ಪರನಾರೀಸಹೋದರ
7. ಸೌಚವೀರ ಪರಾಕ್ರಮಾಧಾರ ಸ [ಕ] ಲ ದೇಸಾಧಿಸ್ವರ ಮಣಿಮಕುಟ ಚರಣಾರವಿಂದ ಕರಾರಿ
8. ತ್ರಿಣೇತ್ರ ಶ್ರೀಮತ್ಪುಷ್ಪ ವರ್ಮಮಹಾಧಿರಾಜ ಪುಧಿವಿರಾಜ್ಯಂಗೇಯಿಉತ್ತಿರಲು ದಕ್ಷಿಣದೇ
9. ಶದಲ್ಲ ವಿಜಯವಾಗಿ ಚಿತ್ತಯಿಸಿದ ವೀರಕೃಷ್ಣರಾಯರ ನಿರೂಪದಿಂ ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ಯ
10. ಜುನಾಪೆಯ ಐಂಡವ ಗೋತ್ರದ ಅಪಸ್ತಂಭಸೂತ್ರದ ಶ್ರೀಮನು ಸಾಳುವ ತಿಮ್ಮರಸರು ದಕ್ಷಿಣ
11. ವಾರಣಾಸಿ ಗಜಾರಣ್ಯಕ್ಷೇತ್ರ ರಾಜರಾಜ ಪುರವಾದ ತಳಕಾಡಲಿ ಶ್ರೀಮಹಾದೇವದೇವೋ
12. ತ್ರಮಕೀರ್ತಿನಾರಾಯಣ ದೇವರಿಗೆ ಧಾಯೂರಸ್ಥಳದ ಕಾವಳಿಯೊಳಗಣ ಗದೆಬೆದಲು ತೋ
13. ಟತುಡಕೆ ಸುವರ್ಣಾದಾಯ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣಿ ಆಗಾಮಿ ನಿಧನಾಭ್ಯವೆಂಬಅ
14. ಪ್ಲಬೋಗ ತೇಜಸ್ವಾಮ್ಯ [ಎ] ಲ್ಲವನು ಆಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು ಸಲುವ ಆದಾಯವರಹ
15. ಗ ೧೩೦೦ ಅಕ್ಷರದಲು ನೂವ ಮುವತ್ತು ವರಹವೆರಡಂ ಕೀರ್ತಿ ನಾರಾಯಣದೇವರ
16. ಮಧ್ಯಾಂನ ಮೂರು ಅವಸರಕೆ ಗ ೧೩೦ ನ ಗ್ರಾಮವನು ವಿಜಯನಗರಿಯ ಪಂಪಾಕ್ಷೇತ್ರದಲು
17. ತುಂಗಭದ್ರಾತೀರದಲಿ ವಿರೂಪಾಕ್ಷಲಿಂಗ . . . ದೇವರ ಸಂನಿಧಿಯಲಿ ತಥಾಸ
18. ಮಯ [ದ] ಲಿ ಶ್ರೀಕೀರ್ತಿನಾರಾಯಣ ದೇವರಿಗೆ ಕಾಳಿಹಳ್ಳಿ ಗ್ರಾಮವನು ಕೃಷ್ಣಾರ್ಪಣವೆಂ
19. ದು ಸಹಿರಂಜ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ವಿಜಯನಗರಿಯ ಉತ್ಸವದೇ
20. ವರುದೇವಿಯರು ಅಭರಣಸಹಿತವಾಗಿ ಶ್ರೀಕೀರ್ತಿನಾರಾಯಣದೇವರ ಭಂಡಾರ
21. ಕ್ಕೆ ಅಚಂದ್ರಾಕ್ಷರನಾಯ ಆಗಿನಡೆಉದಯೆಂದುಕೊಟಕಾಳಿಹಳ್ಳಿಯ ಗ್ರಾಮದ
22. ಸ್ತಳ ಕ್ರಿಷ್ಣರಾಯರು ಸಾಳುವತಿಮ್ಮಯರಿಗುಧರ್ಮವಾಗಬೇಕೆಂದು ಭಾರ
23. ದ್ವಾಬಗೋತ್ರದ ಯಜುಸಾಪೆಯ ಅಪಸ್ತಂಭಸೂತ್ರದ ಉಪಪಾಸಿ ಆಚರಿಯ
24. ನು ಬಿನ್ನಹ ಮಾಡಿಕೊಡಿಸಿದಗ್ರಾಮ | ದಾನಪಾಲನೆಯೋರ್ಮಧ್ಯೇ ದಾನಾಭೇ
25. ಯೋನುಪಾಲನಂ ದನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ ಚುತಂ ಪದಂ ಸ್ವದತ್ತಾಂ
26. ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹರೇಣಸ್ವದತ್ತಂ
27. ನಿಷ್ಕಲಂಭವೇತು | ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇ ತುರುನ್ನುಪಾಣಾಂ ಕಾರೇಕಾರೇ
28. ಪಾಲನೀಯೋಭವದ್ಧಿಃ ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಧೂಯೋಭೂ
29. ಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತಿವ
30. ಸುಂಧರಾಂ ಪಷ್ಠಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ |



31. ಯಥಾರ್ಥವನು ಆರೋಪರು ಆಳುವಿದವರು  
 32. ಗಂಗೇಶಡಿಯಲ ಕವಿರೆಯಕೊಂದಪಾಪ  
 33. ಕೆಜೋಕರು

*Transliteration.*

1. svasti śrī vijayābhyudaya Śālivāhana śaka varusha
2. 1434 sandu naḍavanta . . . . . Śrīmukha-saṃvatsarada Phālgua ba  
5 svasti jitam
3. bhagavatā gata-ghana-gaganābhēna sthira-simhāsanārūḍha śrīmahārājā-  
dhirāja rā-
4. ja-paramēśvara śrīman mahā-mēdinī-mīseyara-gaṇḍa kaṭhāri-sāḷuva śrīma  
dakṣiṇa-samu-
5. drādhīpati Nārasimha-varma-mahādhirāja tat-putra pitur-anv-āgata  
Yādava-kulāmba-
6. ra-dyumaṇi samyaktva-chūḍāmaṇi sakala-vandi-brinda-sandōha- [santarpa-  
ṇa] paranārisahōdara
7. sauchavīra (sārvavīra?) parākramādhāra sa [ka] la dēsādhīsvara-maṇi-  
makūṭa-charaṇāravinda kaṭhāri-
8. triṇētra śrīmat Krushṇavarma-mahādhirāja pruthivi-rājyam-geyiūtīrālu  
Dakṣiṇa-dē-
9. śādāli vijayavāgi chittayisida vīra Kṛṣṇarāyara nirūpadim śrīmanu  
mahāpradhānam Ya-
10. ju-sākheya Khāṇḍavagōtrada Āpastambha-sūtrada śrīmanu Sāḷuva  
Timmarasaru Dakṣiṇa-
11. vāraṇāsi Gajāranyakshētra Rājarājapuravāda Talakāḍali śrī mahādēva-  
dēvō-
12. ttama Kīrti Nārāyaṇa dēvarige Thāyūra-sthaḷada Kāvahāliyoḷagaṇa gade  
bedalu tō-
13. ṭa tuḍake suvarṇādāya nidhi-nikshēpa-jala-pāshāṇa akṣhīṇi-āgāmi-sidha-  
sādhyavemba a-
14. shṭa-bhōga tēja-svāmīya [e] llavamnu āgumāḍi anubhavisikonḍu saluva  
ādāya varaha
15. ga 130 '2 aksharadalu nūramūvattu varahaveradaṃ Kīrtinārāyaṇa dēvara
16. madhyāṃna mūru avasaraḷake ga 130 na grāmavanu Vijayanagariya  
Pampākshētradalu
17. Tuṅgabhadra-tīradali Virūpāksha-linga . . . . . dēvara sannidhiyali  
tathā-sa-
18. maya [da] li śrī Kīrti Nārāyaṇa-dēvarige Kāḷihalli-grāmavanu Kṛṣṇa-  
rpaṇaven-
19. ḍu sa-hirampyōḍaka-dāna-dhārā-pūrvakavāgi Vijayanagariya utsava-dē-
20. varu dēviyaru ābharāṇa sahitavāgi śrī Kīrti Nārāyaṇa-dēvara bhaṇḍāra-

21. kke â-chandrârkkâ-sthâyi-âgi naḍeūdu yendu koṭa Kālīhaḷḷiya grāmada
22. staḷa Kṛishṇa-râyarû Sâḷuva Timmayarigu dharmavâgabêkêndu Bhâra-
23. dvâja-gôtrada Yajusâkheya Âpastamba-sûtrada Upavâsi-âchariya-
24. nu biunahamâḍi koḍisida grâma ' dâna-pâlanayôr madhyê dânaçchhrê-
25. yônupâlanam danâ svargam avâpnôti pâlanâd achutam padam sva-dattâm
26. dviguṇam puṇyam paradattânupâlanam ' paradattapahârêṇa sva-dattâm
27. nisphalam bhavêtu ' sâmanyô yaṁ dharmâ-sêturû nrupânâm kâle  
kâle
28. pâlanîyô bhavadbhiḥ ' sarvân êtân bhâvinah pâṛthivêndrân bhûyô bhû-
29. yo yâchate Râmachandraḥ ' sva-dattâm para-dattâm vâ yô harêti va-
30. sundharâm shasṭi-varusha-sahasrâṇi viṣṭâyam jâyate krimiḥ '
31. yi-dharmavanu ârobaru âlupidavarû
32. Gange-taḍiyali kavileya konda pâpa-
33. ke hôharû

*Translation.*

Be it well. In the victorious and prospering Śalivâhana era, 1434 years having expired, while the year Śrîmukha was current, on the 5th lunar day of the dark half of Phâlguna :—

Be it well. Victory to the Adorable (Padmanâbha) who resembles the sky free from clouds.

While the illustrious Kṛishṇavarma-mahâdhirâja seated on the stable throne, the prosperous king of kings, lord of kings, champion over those who wear moustaches in the great earth, *kaṭhârî-sâḷuva* (dagger and kite), ruler over the southern sea, Narasimha-mahâdhirâja's son ; a sun to the firmament that is the Yâdava race of which he is a lineal descendant ; crest-jewel to righteousness, (delighter) of all the assemblage of bards, brother to the wives of others, support for purity, heroism and prowess ; possessed of lotus-like feet on which bow the jewelled crowns of all the kings, *kaṭhârî-triṇêtra* (a Śiva in the use of dagger) : was ruling the earth :—

Under the orders of Vîra Kṛishṇarâya, while he was pleased to go on a victorious expedition to the south :—the illustrious mahâpradhâna (chief minister) Sâḷuva Timmarasa of Yajusâkhâ, Khândava-gôtra, and Âpastambha-sûtra made a gift to the best of the gods, Kirtinârâyanadêvarû of Talakâḍ which is Râjarâjapura, south Benares and Gajârânya-kshêtra, of the village Kâvahaḷi in Thâyûru-sthala, with the right to enjoy the eight rights and powers in the village including all the rice-fields, dry lands, gardens, vegetable gardens (*tudike*), money income, treasure, deposits underground, water springs, rocks, imperishables, future accruals, existing rights and possibilities.

The said village Kâlīhaḷḷi with its income amounting to 130 varahas and two hanas is granted for the three services, in the afternoon, of the god Kirtinârâyana and the gift is made in the Pampâ-kshêtra which is the same as Vijayanagari, on

the banks of the Tungabhadra, and in the presence of the God Virûpâksha-lînga on the above occasion, as a holy gift (Kṛishṇârpana) with pouring of water and gold; and the village is made over, together with the procession images of the gods and goddesses at Vijayanagari and their ornaments, into the treasury of the god Kîrtinârâyana, in order that the gift might last as long as the moon and sun endure. The gift of the village was made at the request of Upavâsi Âchâriya of Bhâradvâja gôtra, Yajusâkhe, and Âpastamba-sûtra, for the merit of Kṛishṇarâya and Sâluva Timma.

Between making a gift and maintaining one already made, maintenance is better than gift. By a gift one obtains heaven and by protecting a gift one goes to a region from which there is no fall. Maintaining a gift made by others is twice as meritorious as making a gift oneself. By confiscating another's gift, one's own gift becomes fruitless. "This bridge of dharma is common to all kings and should be protected by you from time to time." Thus does Râmachandra beseech again and again all future rulers. He who seizes land gifted by himself or by others is born as a worm in ordure for 60,000 years. Whoever destroys this gift will incur the sin of killing tawny cows on the banks of the Ganges.

*Note.*

This is a record registering the grant of a village called Kâvahalî or Kâlîhalî (same as the present village Kâhalî) for services in the Kîrtinârâyana temple at Talakâd on the Kâvêri river in T.-Narsipur Taluk, Mysore District. It belongs to the reign of the Vijayanagar king Kṛishṇarâya and is dated S' 1434 Śrîmukha sam. Phâl. ba. 5. This date corresponds to March 15, A. D. 1514, if we take S' 1434 expired or S' 1435 current Śrîmukha as the year intended.

There are some peculiar features in the historical portion of this record. The king Kṛishṇarâya is here styled Kṛishṇavarma-mahâdhirâja (L.8) as is also the case in two other inscriptions of the same Taluk (E. C. III. Nanjangud 190 and 195 of 1512 and 1513 A. D.). He is given some titles of the Western Gaṅgas and Hoysalas. (Jitam bhagavatâ gata-ghana-gaganâbhêna L.3, : Yâdava-kulâmbara-dyumaṇi samyaktva-chûdâmaṇi). Another point to notice in this record is the mention of the king's visit to the southern part of his empire on a conquering expedition.

Sâluva Timmarasa and his brother Sâluva Gôvindarâja were ministers of Kṛishṇarâja and Gôvindarâja was entrusted with the government of Terakanâmbi kingdom (see E. C. IV Gundlupet 3 of S' 1435 and 1 of S' 1444, etc.) and his grants are frequently met with in the Nanjangud, Châmarâjanagar and Gundlupêt Taluks. (E. C. III Nanjangud 195 of S' 1435; T.-Narsipur 42 of S' 1445; T.-Narsipur 73 of S' 1441; E. C. IV Gundlupêt 1, 3, 35; Châmarâjanagar 99 of S' 1445, 111 etc.) In some of these records their gôtra is given as Kaundînya and not as Khândava.

The temple of Kirtinârâyana at Talakâḍ is a Hoysala structure and is believed to have been constructed by king Vishṇuvardhana (see M. A. R. 1912, p. 11). Not only are the revenues of the village stated to have been granted for services in the temple but also the *utsava-images* of the god and goddesses with ornaments either newly prepared or belonging to some other temple are said to have been sent from Vijayanagar, the capital. Lastly the grant is stated to have been made at the instance of a Brahman named Upavâsi- Āchâriya.

The usual imprecatory stanzas are found at the end of the grant.

## 39

At the village Kalkunda in the same Hobali, on a boulder to the east of the Himada Kêtârêśvara temple to the south of the village.

Modern Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಕೆಲ್ಕುಂಡ ಗ್ರಾಮದ ಸಮೀಪದಲ್ಲಿರುವ ಹಿಮದಕೇತಾರೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

- |               |                  |
|---------------|------------------|
| 1. ಸಕ . .     | 3. ಸಂಕಣನವರು ಸಿ   |
| 2. ಲರಾಚ . . . | 4. ವಾಲ್ಯವಮಾಡಿವರು |

## Note.

This short inscription the characters of which seem to belong to the 18th century records the construction of the above named Siva temple by one Sankanna.

## 40

At the village Iggali in the same Hobali, on a slab lying on the road to Tayâr village (E. C. III Nanjangud 138 Revised).

Size 7'—6" × 3'.

Old Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಗರೆ ಹೋಬಳಿ ಇಗ್ಗಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವತಾಯೂರಿಗೆ ಹೋಗುವ  
ಓಣಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಹಳಗನ್ನಡಕ್ಕರ, ಪ್ರಮಾಣ 7'—6" × 3'

- |                         |                      |
|-------------------------|----------------------|
| 1. ಸ್ವಸ್ತಿ ಅಸಗಗ್ಗು      | 6. ಯಗವುಣ್ಣನು ಮುವರುಮಿ |
| 2. ಯನಮಗಂಪಿ              | 7. ಷ್ಣು ಇಗ್ಗಲಿಯೂರಾಗ  |
| 3. ಷ್ಣು ವಿಗ್ಗುಂಭಿಟ್ಟಿತಿ | 8. ವತೆಯ ವೆಡಿಸಿದ      |
| 4. ಅಧಿಕರಿಗವುಣ್ಣನೂ       | 9. ರದಡೆಬಿಟ್ಟದುವತಿತ   |
| 5. ಚರಮಗವುಣ್ಣನುಶಿವ       | 10. ಕೆಮದಿಗೆರೆ        |

*Transliteration.*

1. svasti Asaga Gaṅga-
2. yana magam Pi-
3. lduvigāṅgam bhīṭa stiti
4. Adhikarigavunḍanū
5. Charamagavunḍanu Śiva-
6. yagavunḍanu muvarum i-
7. ldu Iggaliyūrā ga-
8. vateya viḍisida-
9. radaḍe biṭaḍu vaḷita-
10. ke Madigere

*Translation.*

Be it well. Piḷḍuvi Gaṅga, son of Asaga Gaṅgaya, made the grant. When the three persons Adhikārigavunḍa, Charamagavunḍa and Sivaya-gavunḍa set free the cattle? of the village Iggaliyūr, Madigere was given as a grant.

*Note.*

This inscription is not dated. It is probable that Piḷḍuvi Gaṅga, the donor of this grant is the same as Piḷḍuvipati I, son of Śivamāra II, Gaṅga king, as the characters seem to be of the 9th century. The exact meaning of the phrase "Gavateya viḍisidode" in line 8 is not clear. It is probable that the three persons named Adhikārigavunḍa etc., protected the cows of the village (*gavate*) while attacked by the enemies. As a reward for their services the king granted them a small village named Madigere as *vaḷita* (grant of land with a fixed quit-rent to be paid annually). For Piḷḍuvipati see *Salem Manual*, ii, 387, quoted on p. 42, Rice's *Mysore and Coorg* from inscriptions.

## 41

At the village Sanna Mallīpura, a hamlet of Kirugunda, on a stone lying in the land of Basappa to the west.

Size 7' × 1½'.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಲೆರೆ ಹೋಬಳಿ ಕಿರುಗುಂದದ ದಾಖಲೆ ಸಣ್ಣಮಲ್ಲಿಪುರಕ್ಕೆ ಪಶ್ಚಿಮಬಸಪ್ಪನವರ  
ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7' × 1½'

1. ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ
2. ಹೊನ್ನಸಳ ವೀರನಾರಸಿಂ
3. ಹದೇವರಸರು ಪ್ರತಿವಿ
4. ರಾಜ್ಯಂಗಿಯುತಿರಲು

5. ಶಕವರಿಷ ೧೨೦೭ನೆಯ
6. ಸುಭಕ್ತು ಸಂವತ್ಸರದ ಪಾಲ್ಕು
7. ಣ . . . . . ಹೆ
8. ಗ್ಗಡೆ . . . . .

9. . . . . ಗರಬೆದ್ದಲು . . . . .	16. ಯಿರಮತ್ತರು . . . . . ಬಿಟ್ಟು
10. . . . . ಕವುಂ . . . . .	17. . . . . ಸಿದಸಾಸನ    . . . . .
11. . . . . ಮತರು . . . . .	18. ದಕ್ಷಿಣತಗಡೂರಲಿ
12. . . . . ಕಿ ಆತನ ತಮ್ಮ . . . . . ಅಲಿ	19. . . . .
13. . . . . ಕೊಡಗೆ . . . . . ಅಲಿ	20. [ತಾ] ಯೂರಗುಳಿಯಪುರ
14. . . . . ಲ್ಲ ಕೊಲವೆರಡು ಅಂತು	21. . . . . ಯಣ್ಣ ಅಳ . . . . .
15. . . . . ತಿದನೆ . . . . . ನಾ	22. . . . . ನಾಗಗವುಡ    ೧    ವಿತರಾಗ

*Transliteration.*

1. svasti śrī pratāpa-chakravartī
2. Hoisala vīra Nārasim-
3. ha-dēvarasaru prīti-
4. rājyam geyutirālu
5. Śaka varisha 1207 neya
6. Subhakṛitu-samvatsarada Pālg-
7. ṇa . . . . . he-
8. ggaḍe . . . . .
9. . . . . garabeddalu
10. . . . . lavuṃ
11. . . . . mataru . . . . .
12. . . . . hi ātana tamma . . . . . Āla-
13. . . . . koḍage . . . . . Āla
14. . . . . ldu holav eraḍu antu
15. . . . . tidane . . . . . sâ-
16. yira mattaru . . . . . biṭṭa
17. . . . . sida sāsana ||
18. . . . . dakṣhiṇa Tagaḍûrali
19. . . . .
20. [Tā] yûra Guḷiyapura
21. . . . . yanna ala
22. . . . . Nāgagavuḍa || 1 || vitarāga

*Note.*

This inscription belongs to the reign of the Hoysala king Narasimha III and is dated S' 1207 Śubhakṛit sam. Phālguna. But S' 1207 is Pārthiva and the nearest Śubhakṛit is S' 1224 which falls in the reign of Ballāla III. Hence the Śaka year 1207 may be taken to be correct and the name of the year Śubhakṛit may be a mistake for Pārthiva. S' 1207 or A. D. 1285 falls in the reign of Narasimha III. The record seems to register the gift of some plots of lands rent-free in the villages Tagaḍûr, Tāyûr and Guḷiyapura made by some heggade to Nāgagauḍa. At

At the village Suttûr in the same Hobālî of Bilgere, a sannad of Kṛishnarāja Vadeyar III, dated A. D. 1822, in the possession of Śivarâtresvâmi, head of the Virâṣaiva mutt of Suttûr.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಲೆರೆ ಹೋಬಳಿ ಸುತ್ತೂರು ಮಠದ ಪಟ್ಟದ ಶಿವರಾತ್ರಿಸ್ವಾಮಿಗಳ  
ಬಳಿ ಇರುವ ಸನ್ನದು.

ಕೃಷ್ಣ ರಾಜವಡೆಯಿರವರು

1. ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕಶು ೧೨ ಮಂಗಳವಾರದಲ್ಲು ಶ್ರೀಮತು
2. || ತ್ತಾ ಯೂರು ಆ ಮೀಲ ಶೇಷಗಿರಿ ರಾಯಗೆ ಬರಶಿ ಕಳುಯ್ತು
3. ದನಿರೂಪಾ ಆದಾಗಿ ಯಾತ್ತಾಲ್ಮೂಕು ಪೈಕಿ ಸುತ್ತೂರು ಮಠದ ಬಸವಲಿಂಗವಡೆರಿಗೆ
4. ಕಂಟರಾಯ ಮುವತ್ತು ಹಣದ ಭೂಮಿಯಂನು ಸರ್ವಮಾಂನ್ಯವಾಗಿ ನಡೆಸುವ ಬಗ್ಗೆ
5. ಅಪ್ಪಣಿಕೊಟ್ಟು ಯಿಧಿತ್ತುಸಾಗುವಳಿ ಭೂಮಿಯಲ ಬೆದ್ದಲು ಭೂಮಿಯಂನ್ನು
6. ಸರಕಾರದವಾರದ ಭೂಮಿಯಲ ಆಗಲಿಯುವರು ಮಾಡಿಯಿರುವ ಕಂದಾಯದ
7. ಭೂಮಿಯಲ ಆಗಲಿ ಯಿದರಲಿ ಯಿವರು ಕೇಳಿದ ಬಳಿಯ ಕಂಟರಾಯ ಮುವತ್ತು ಹ
8. ಣದ ಭೂಮಿಯಂನು ಗೊತ್ತುಮಾಡಿಕೊಟ್ಟು ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದಆರಭ್ಯ ವರುಷಂ
9. ಪ್ರತಿಯಲುತ್ತಾಜಾಸಂನದು ಪುಜೂರುಮಾಡದೆ ನಿರುಪಾಧಿಕದಲಿ ಸರ್ವಮಾಂನ್ಯವಾಗಿ
10. ನಡಸಿಕೊಂಡು ಬರುವದು ಯಿಭೂಮಿಗೆ ಲಿಂಗಮುದ್ರೆಶಿಗಾ ಪ್ರತಿಷ್ಠೆಮಾಡಿಕೊಡು
11. ವದು ಯಿಸಂನದ ನಕಲುತ್ತಾಲ್ಮೂಕದ ಶಿರಸ್ತಾರದಷ್ಟರಕಬರಶಿ ಅಸಲು ಸಂನದು
12. ಸದರಿ ಬಸವಲಿಂಗವಡೆರು ವಶಕ್ಕೆ ಕೊಡುವದು ಬತ್ತಾರಿಕು ೨೬ನೆ ಮಾಹೆ ನವಂ
13. ಬರಸಂ ೧೮೨೨ನೆ ಯಿಸವಿ ಖ್ತು ಸುಬೈಯಾ ಮುನಷಿಹಜೂರುಪೂರ
14. ನೂರು ಕಂಟರಾಯ ಮೂರು ವರಹದ ಭೂ
15. ಮಿಯಿನಾಮಾಗಿನಡಶಿಕೊಂಡುಬರು
16. ವದು ಶ್ರೀಕೃಷ್ಣ
17. ಪೈಯಿ ವಸ್ತಿಕೆ ಚಿತ್ರಭಾನು ಸಂ|| ರದ
18. ಉಭಯಾತ್ಮಕ ಪುಷ್ಯ
19. ಬಖಮಂಗ್ಗಳವಾರ

Kṛishṇarâjavadēyaravaru.

- 1.- Chitrabhānu-samvatsarada Kārttika śu 12 Mangalavārādallu śrīmatu  
-2.- „ „ „ Ttâyūru āmīla Śēshagirirāyage barasi kaluyisi-  
-3.- da nirŭpā adāgi yī ttālūku paiki Suttūru-maṭhada Basava lingavaḍerige  
-4.- Kañtirāyi muvaṭtu haṇada bhūmiyanṇu sarvamāmnyavāgi naḍasuva bagge  
-5.- appane koṭṭu yiḍhittu sāguvali-bhūmiyalī beddalu bhūmiyanṇu
- 
- [Signature]

6. sarakârada vârada bhûmiyali âgali yivaru mâdiyiruva kandâyada
7. bhûmiyali âgali yidarali yivaru kêlida baḷiya kaṇṭirâya muvattu ha-
8. nada bhûmiyamnnu gottumâdi koṭṭu Chitrabhânu-samvatsarada ârabhya  
varusham-
9. pratiyalu ttâja sannadu vujûru mâdâde nirupâdhikadali sarvamâmnya-  
vâgi
10. naḍasikonḍu baruvadu yi-bhûmige lingamudre śilâpratishṭe mâdiśi koḍu-
11. vudu yi sannada nakalu ttâlukada śirastâra daptarake barasi asalu  
samnadu
12. sadari Basavalingavaḍerru vaśakke koḍuvadu battâriku 26 ne mâhe  
Navam-
13. bara san 1822 ne yisavi khat Subaiyâ munashi hajûru Pûra-
14. nûrru kaṇṭirâya mûrru varahada bhû-
15. mî yinâmâgi naḍasikonḍu barru-
16. vadu Śrî Kṛishṇa
17. paiyi-vastike Chitrabhânu sam || rada
18. ūbhayâtmaka Pushya
19. ba 3 Mamgaḷavâra

*Translation.*

This is the *Nirûpa* which Kṛishnarâjavadēyar caused to be written and despatched to Śêshagiri Râv, Amîla of Tâyûr on Tuesday the 12th lunar day of the bright half of Kârtika in the year Chitrabhânu :—

Orders have been issued to the effect that a plot of land of the value of 30 Kaṇṭirâyi *haṇas* should be granted to Basavalinga-vaḍer of Suttûr Matt of this Taluk. You must grant him a plot of land of 30 Kaṇṭirâyi *haṇas* or three varahas which he might choose either out of dry land under general cultivation or out of land which the Government lets out on *vâram* tenure (fixing a portion of the produce to be given by the tenant in place of the land-tax) or out of land which he (Basavalingavaḍêr) is already cultivating for *Kandâyam* (fixed rent). You should maintain this as a sarvamânya from the year Chitrabhânu onwards without any impediment and without insisting on the production of the original sannad every year. The land should be made over after setting up boundary stones marked with *liṅga*. A copy of this sannad should be filed in the archives (*daftar*) of the Taluk Sirastedâr and the original *sannad* should be handed to the said Basavalinga-vaḍeyar.

Date of writing :—26th November 1822 : written by Subaiya, Huzur Munshi, Puranur (Camp) :—

Land of three varahas should be granted as inâm : Śrî Kṛishṇa (signature.)

Endorsement (*Paiyivastika*) on Tuesday, the 3rd lunar day of the dark half of Pushya in the year Chitrabhânu.



## Note.

This records the grant of some land to the Viraśaiva guru named Basavalinga Voḍeyar, head of the matt at Suttūr, a village in Nanjangud Taluk, Mysore. The gift of the land was made by the king Krishṇarāja Voḍeyar III of Mysore. The order is addressed to Śêshagiri Râv, *Amil* (amildar) of Tâyūr (which is now a village in Nanjangud Taluk but which was at the time the headquarters of a Taluk). The grant was made in the year Chitrabhânu, A. D. 1822 and the details of dating are given both in terms of Śaka and Christian eras, and lines 14-16 contain the writing and the signature of the king making the gift.

Above the writing is a seal containing the words Śrī Châmarāja Voḍera tanûja Krishṇarāja Voḍeru in Dêvanâgarî characters.

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Another sannad of the king Kṛishṇarāja Voḍeyar III dated the year Prajôtpatti (1812 A. D.) in the possession of the same Suttūr matt.

Kannada language and characters except the seal.

ಅದೇ ಸುತ್ತೂರು ಮಠದ ಶಿವರಾತ್ರಿ ಸ್ವಾಮಿಗಳ ಬಳಿ ಇರುವ ೨ನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಅಕ್ಷರ.

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು.

1. ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬಿಡಲು
2. ಶ್ರೀಮತ್ತು || ತಾಯೂರು
3. ಹರದನಹಳ್ಳಿ ಗುಂಡ್ಲು ತೆರಕಣಾಂಬಿ ಹೆಗ್ಗ
4. ಡದೇವನಕೋಟೆಪ್ಪರಿಯಪ್ಪಟ್ಟ ಕಟ್ಟೆ ಮಳ
5. ಲವಾಡಿಬೆಟ್ಟದಪ್ಪರ ಮೈಯೂರು ಅಪ್ಪಗ್ರಾ
6. ಮಮಳವಳೇಬೆಂಗಳೂರು ಯಮುಂತಾದ ಅ
7. ರಮನೆ ಶಿಮೆಗಡಿಗಳ ಆಮಿಲದಾರ ಕಿಲ್ಲೆದಾ
8. ರರಿಗೆನಹಾಬರ್ರಿ ಕಳುಯೆಸ್ತನಿರೂಪ
9. ಅದಾಗಿ ತಾಯೂರು ತಾಲ್ಕು ಸುತ್ತೂರು ಮಠ
10. ದವಡೆರಪಟದದೇವರು ತಂಮ್ಮ ಮಠದ ವಿ
11. ಚಾರಣಿಬಗ್ಗೆ ನಿಮ ನಿಮ ತಾಲ್ಕುಗಳಿಗೆ ಬಂದಿ
12. ರುವದರಿಂದ್ಲಾ ಆಯಾ ತಾಲೊಕ್ಕಿನಲ್ಲಿಯಿರುವ ಮಠ
13. ದ ವಡೆರಗಳು ಸದರಿ ಸುತ್ತೂರು ಮಠದ ವಡೆರ
14. ಮೂಲ ಮತ್ತವನ್ನು ಅಪ್ಪಹರ್ರಿಕೊಂಡಿರುತ್ತಾ
15. ಧ್ಧನ್ನು ವಿಚಾರಣೆಮಾಡಿ ತಂಮ್ಮ ವಡವೆ ತಾಲು
16. ವಸೂಲ್ಲಮಾಡಿಕೊಳ್ಳುವಲ್ಲು ಆಯಾ ಸ್ಥಳದಲ್ಲಿ ಯ
17. ರುವ ತಂಮ್ಮ ಮಠಗಳ ಆಚಾರವಿಚಾರ ಮುಂ
18. ತ್ತಾಗಿಮಾಡಿ ಕೊಳ್ಳುವಲ್ಲು ಅಡ್ಡಿನಡಿಮಾಡದಂತೆ
19. ಪ್ರಾಕ್ಯ ಕಚೇರಿತಾಕಿತಿಯು ಬರದ ಬಂದ್ಲಮೆರೆ

20. ಗೆ ಯಿಗಲ್ಲು ಅದೆ ಪ್ರಕಾರಕ್ಕೆ ನಡದುಕೊಳುವಂತೆ
21. ಅಪ್ಪೆ ಘೆಕೊಡ್ವಿಯಿಧಿತಾದ ಕಾರಣಾನಿಮ್ಮನಿಮ್ಮ
22. ತಾಲ್ಕುಗಳಲ್ಲೆಯಿರುವ ನದರಿ ಸುತ್ತೂರು ಮಠದ
23. ಪಟದ ದ್ಯಾವರು ವಡೆರ ಯಿಲಾಬೆಮಠ
24. ಗಳ ಅಚಾರ ವಿಚಾರ ವಿಚಾರಣೆಮಾಡುವ
25. ಳ್ಲು ಯಿವರು ವಡೆವೆ ತೆಗದುಕೊಂಡಿದ್ದವರ ವಿ
26. ಚಾರಣೆಮಾಡಿ ಬರಮಾಡಿಕೊಳುವಲ್ಲು ನೀಲು
27. ಅಡಿಸಡಿಗಳ ಮಾಡದಂತೆ ನಾಬಕ್ಕು ದಸ್ತೂರು
28. ಪ್ರಕಾರಕ್ಕೆ ಸರರಾಸುನಡ್ವಿಕೊಂಡು ಬರುವದು
29. ಯಿ ಬಗ್ಗೆ ಆಯಾಸ್ಥಳದ ಮಟ್ಟದ ವಡೆರಗಳು
30. ಯಿ ವಿಷಯವಾಗಿ ತಂಟೆಬಂಟೆಗಳಮಾಡಿ
31. ದಲ್ಲೆ ನೀಲು ವಾಜಬಿಯಿದ್ದ ಮೇರೆಗೆ ಚೆನ್ನಾಗಿ
32. ದರ್ಯಾಪ್ತುಮಾಡಿ ನಾಬಕ್ಕು ಮಾಮೂಲ್ಲು ಪ್ರಕಾ
33. ರಕ್ಕೆ ನಡದುಕೊಳುವ ಹಾಗೆ ನಿಮ್ಮನಿಮ್ಮ ತಾಲ್ಕು
34. ದಲ್ಲೆ ಯಿರುವಂತಾವಡೆರೆಗೆ ಜೋರತಾಕಿಯಿತು ಮಾ
35. ಡುವದು ಯಿದು ಹೊತ್ತು ಯಿವರು ಸುತ್ತೂರು
36. ಮಟ್ಟಕ್ಕೆ ಶಿಮೆಯಿಂದಾ ಭಿಕ್ಷಾಟನಾಮಾಡಿಕೊಂ
37. ಡು ತಮ್ಮ ತಮ್ಮ ಶಿಷ ಜನರಕಡೆಯಿಂದಾ
38. ದವ್ವಧಾನ್ಯವೆನಾದರು ತಂದುಕೊಳುವಲ್ಲು
39. ನಾಯರ ಯಿಲಾಬೆಯವರು ನುಂಕ್ ಬರಬೇ
40. ಕೆಂದು ಅಡ್ಡಿಮಾಡದಂತೆ ತಾಕಿಯಿತು ಮಾಡಿ ಯಿ
41. ವಿಚಾರವಾಗಿ ನದರಿ ಅಪ್ಪಣೆಕೊಡ್ವಿಯಿರುವ ಪ್ರ
42. ಕಾರಕ್ಕೆ ಸರರಾಸು ನಡೆಸಿಕೊಂಡು ಬರುವದ್ದು ಯಿ
43. ನಿರುಪ್ಪದ ನಕಲನ್ನು ಸರಕಾರದ ದಪ್ಪರಕ್ಕೆ ಬರ್ನಿ
44. ಅಸಲ್ಲು ನಿರುಪ್ಪವನ್ನು ನದರಿ ಸುತ್ತೂರು ಮಟ್ಟ
45. ದ ಪಟದ ದ್ಯಾವರು ವಡೆರವಶಕ್ಕೆ ವಾಪ್ಪು ಕೊಡು
46. ವದು ತಾರಿಖ್ಗುರೆ ಮಾಹೆ ಮಾರ್ಚಿ ಸಂ ೧೮೧೨
47. ನೆ ಯಿಸವಿ ಖತ್ತ ಅಶ್ವಫನಾರಣ್ಣಿಯ್ಯ ಮುನಶಿ
48. ಹಜೂರ ಶ್ರೀಕೃಷ್ಣ

*Transliteration.*

Krishnarāja Vadeyaravaru.

1. Prajōtpatti-samvatsarada Phālguna ba. 3 lu
2. śrīmatu || Tāyūru
3. Haradanahalli Guṇḍlu Terakanāmbi Hegga-
4. ḍadēvanakōṭe Pperiyappaṭṇa Kaṭṭemala-
5. lavādi Beṭṭadappura Maisūru aṣṭagra-
6. ma Maḷavallī Benggaḷūru yi munttāda A-
7. ramane sime gaḍigaḷa āmiladāra killedā-
8. rarige sahā barsi kaḷuhista nirūpa

9. adâgi Tâyûra tâlku Suttûra maṭha-
10. da vaḍera paṭada dēvaru taṃma maṭhada vi-
11. chârāṇe-bagye niṃma niṃma tâlkugaḷige bandi-
12. ruvadarinddâ âyâ-tâlôkkinalli yiruva maṭha-
13. da vaḍeragaḷu sadari Suttûru-maṭhada vaḍera
14. mûla-mattavamnu appaharsi koṇḍirruvantthâ-
15. ddannu vichârāṇe mâḍi taṃma vaḍave tâṭṭi
16. vasûllu mâḍi-koḷuvallu âyâ-sthaḷadalli yi-
17. ruva taṃma maṭhagaḷa âchâra vichâra mum-
18. tâgi mâḍikoḷuvallu aḍḍi saḍi mâḍadante
19. prâkku kachêri tâkitiyu barada bandda merre-
20. ge yigallu ade prakârakke naḍadu-koḷuvante
21. appaṇe koḍsi yidhitâḍakâraṇâ niṃmma niṃmma
22. tâlkugaḷalli yirruva sadari Suttûru-maṭhada
23. paṭada dyâvarru vaḍera yilâkhe maṭha-
24. gaḷa âchâra vichâra vichârāṇe mâḍuva-
25. llu yivarru vaḍave tegedukonḍiddavara vi-
26. chârāṇe mâḍi baramâḍikoḷuvallu nîṭṭi
27. aḍi saḍigaḷa mâḍadante sâbakkû dasthûrru
28. prakârakke sara [pa] râsu naḍsikonḍu barruvaḍu
29. yî bagye âyâ-sthaḷada maṭṭhada vaḍeragaḷu
30. yî vishayavâgi taṇṭe baṇṭegaḷa mâḍi-
31. dalli nîvu vâjabi yiddha mêrege chaṃnnâgi
32. daryâhptu mâḍi sâbakku māmullu prakâ-
33. rakke naḍedukoluvahâge niṃma niṃmma tâlku-
34. dalli yiruvanthâ vaḍerige jôra tâkiyitu mâ-
35. ḍuvaḍu yidu horttu yivaru Suttûru-
36. maṭṭhakke śimeyindâ bhikshâṭanâ mâḍikon-
37. ḍu taṃmma taṃmma sishtayanara kaḍeyinddâ
38. ḍavsa dhânyavenâdaru tandu koḷuvallu
39. Sâyara-yilâkheyavaru sunkka barabê-
40. kendu aḍḍi mâḍadante tâkiyitu mâḍi yî-
41. vichâravâgi sadari appaṇe koḍsi yiruva pra-
42. kârakke sara [pa] râsu naḍasikonḍu barruvaddu yi-
43. nirruppada nakalaṃnu sarakârada daptarakke barsi
44. asallu niruppavannu sadari Suttûru-maṭṭha-
45. da paṭada dyâvaru vaḍera vaśakke vâpsu koḍu-
46. vaḍu târikhka gurru mâhe Mârchī saṃn 1812
47. ne yisavi khatta Aśvathanâraṇaiyya munaśi
48. hajûra Śrīkrishṇa

## Note.

This sannad also belongs to Krishnarāja Vodeyar III and is dated March 1st, 1812 A. D. or (Ś 1733) Prajōtpatti Phālg. ba. 3. It records an order by the king to the Amildars and Killedars (heads of forts) in several places including Tāyūr, Haradanahalli, Gundlu, Terakanāmbi, Heggadadēvankōte, Periyāpatna, Katte Malalavādi, Beṭṭadapura, Mysore, Ashtaḡrama, Malavalli. They are informed of the visit of the head priest in charge of the matt at Suttūr to the places in their jurisdiction and directed not to obstruct him in his settlement of religious disputes among the disciples of the matt or in the collection of dues to the matt. They were also instructed to see that the local priests (vaḍers) did not cause any disturbance to the matt people in their collections of dues, etc., and in case any such priests caused disturbance, the authorities were to carefully investigate the matter and to compel them not to transgress the existing custom.

Further the customs authorities were not to demand any tolls on the provisions collected by the matt people from their disciples, as orders had been passed exempting those articles of theirs from the payment of tolls.

A copy of this nirūp had to be prepared and kept in the Government records (*daftar*) and the original nirūp was to be returned to the presiding abbot (*pattādayāvaru vaḍer*) of the Suttūr Matt. Then follows the date 1st March 1812, and the name of the scribe Aśvathanāraṇaiya and the signature of the king as Śrī Kṛishṇa.

## 44

Another sannad of the year Sarvadhāri (1768 A. D.) in the possession of the same Suttūr Matt.

Kannada Characters.

Seal in Persian Characters.

ಅದೇ ಸುತ್ತೂರು ಮಠದ ಶಿವರಾತ್ರಿಸ್ವಾಮಿಗಳು ಹಾಜರುಮಾಡಿದ ೩ನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಅಕ್ಷರ

ಶ್ರೀ

1. ಸರ್ವಧಾರಿ ಸಂ| ಅಪಾಧಶು ಒಲ್ಲೂ ಶ್ರೀಮತ್ಸಕಲಗುಣ ಸಂಪನ್ನರಾ
2. ದಂತಾ ಪ್ರಧಾನ ವೆಂಕಪ್ಪೆಯನವರಿಗೆ | ಅದಾಗಿ | ಶಂಕಕನಾರಾಯಣದಲ್ಲ
3. ಯಿರುವ ಮಠಕ್ಕೆ ಮೊದಲು ಹೈಗ ೧೬೦೦ ವರಹ ನಡುದುಬರುವದು ಸರಿ
4. ಯಪ್ಪೆ | ಯೀಗೆ ಮತ್ತೂ ಹೆಚ್ಚಾಗಿ ಹೈಗ ೮ ವರಹವನ್ನು ಅಪ್ಪಣಿಕೊಡ್ತಿ
5. ಯಿಧೀತ್ತು ಉಭಯಂ ಹೈದರಿಗೆ ೨೪೦೦ ವರಹ ಇಪ್ಪತ್ತನಾಲ್ಕು ವರಹ
6. ಕೈ ಸರಿಯಾಗಿ ಯಿವರು ಕೇಳಿದ ಬಳಿಯ ತೋಟಗದ್ದೆ ಸಹಾ ಬಿಡಿಸಿಕೊ
7. ಟ್ಲು ಸುರೂಚಿಯಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರುವದು | ಯಿಹಣಕ್ಕೊಟ
8. ಪಗಡಿ ಮುಂತಾದನ್ನು ಕ್ಯಾಳದಂತೆ ಸ್ಥಳಕ್ಕೆ ತಾಕಿತಿಮಾಡಿಸಿ ಯೀನಿ
9. ರೂಪವನ್ನು ಶಾನಭಾಗರ ಕಡಿತಕ್ಕೆ ಬರಸಿ ಪುನಃ ಯಿಮಠದವಡೆ
10. ರ ವಶಕ್ಕೆ ಕೊಡಿಸುವದು || (ರೂಜುವಿದೆ)

*Transliteration.*

1. Sarvadhâri sam | Âshâdha šu 3 llû śrīmat sakala-guṇa-sampannar â-
2. dantthâ pradhâna Venkappaiyanavarige | adâgi | Śankaranârâyaṇadalli
3. yiruva maṭhakke modalu Hai ga 16 'o varaha naḍadu baruvaḍu sari-
4. yashṭe | yîga mattû hechchâgi Hai ga 8 varahavannu appaṇe koḍsi
5. yidhittu ūbhayaṃ Haidari ga 24 'o varaha ippattu-nâlku varaha-
6. kke sariyâgi yivaru kēlida baḷiya tōta gadde sahâ biḍisi ko-
7. ṭṭu surūchiyâgi naḍasi koṇḍu baruvaḍu | yi haṇakk oṭa
8. pagadi muntâdannu kyâlâdantte sthaḷakke tākiti māḍisi yî ni-
9. rūpavamnnu śānabhâgara kaḍitakke barasi punaḥ yî maṭhada vaḍe-
10. ra vaśakke koḍisuvuḍu ||

*Note.*

This is a sannad addressed to Pradhâna Venkappaiya. The signature at the end is apparently Hyder's signature, the letter is Hai in Persian inverted. Pradhâna Venkappaiya was a minister of Mysore serving nominally under the Mysore kings (Kṛishṇarâja Vaḍeyar II, Nañjarâja Vaḍeyar and Beṭṭada Châmarâja Vaḍeyar) but actually under Hyder Ali from about 1763 A. D. till about 1780 A.D. (see pp. 199 and 224 of Annals of the Mysore Royal Family, Part I, 1916.)

The object of the sannad is to record an additional grant of lands to be given to the Vaḍēr (Viraśaiva priest) of Śankaranârâyaṇa, a sacred place, south of Mangalore in South Canara District. Lands of the rental value of 16 varahas were already being enjoined by the Matt and by the present grant additional lands of the value of 8 varahas were also ordered to be given away to the matt bringing the total value to 24 varahas. The minister was to procure the additional lands whether rice fields or gardens as specified by the matt. The local authorities were to be instructed that no deduction or tribute was due on the additional value of lands. The *nirūpa* was to be copied in the Shanbog's (village accountant's) files after execution of the order and returned to the head priest (*vaḍēr*) of the matt.

The date is given as Sarvadhâri sam. Âshâdha šu. 3 which is evidently equivalent to 17th June 1768 A. D.

The Śankaranârâyaṇa maṭha of the present record is believed to have been a branch of the Suttûr Matt and has now disappeared. The above information was furnished by the present head of the Suttûr Matt.

A copper plate of Ś 1693 in the possession of the same matt at Suttûr.

Kannada language and characters.

ಸುತ್ತೂರು ಮಠದ ಪಟ್ಟದ ಶಿವರಾತ್ರಿ ಸ್ವಾಮಿಗಳ ಬಳಿ ಇರುವ ತಾಮ್ರಶಾಸನ ೧ ಹಲಗೆ.

ಸೂರ್ಯ, ಚಂದ್ರ.

ಬಸವ, ಲಿಂಗ.

1. ಶ್ರೀ ರಾಮಾ.
2. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ್ಯ | ಶಾಲಿ
3. ವಾಹನಶಕ ವರುಷಂಗಳು ೧೬೯೩
4. ನೆ ಖರ ಸಂವತ್ಸ ಧ ಶ್ರಾವಣ ಶು ೧೦
5. ಲ್ಲು | ಧವನಗರದ ಪೆಟೆಪಟ್ಟಿಪಟ್ಟಣ
6. ಶ್ಯಾಮಿ ಮುಂತಾದ ಉಭಯ್ಯ ನಾನಾ
7. ದೆಶದ ಮಹನಾಡಿನವರು | ಕಾಳಂ ಗಿರಿಡಿ
8. ಮುಟ್ಟಕ್ಕೆ ಬರಸಿಕೊಂಡು ಧರ್ಮಶಾಶನ
9. ದಕ್ಕಮವೆಂತೆಂದರೆ ಅದಾಗಿ | ಯಡದೊ
10. ರೈ ಕೋಟಿಮಾರ್ಗದಲ್ಲ | ಮೂಲೆ ಹೇರ್ರಿಗೆ ಕಾಸು
11. ೧ ಜವಳಿನಡೆಗೆ ಕಾಸು ೨ | ಹೊಗೆಸೊಂಪಿನ
12. ನಡೆಗೆ ಕಾಸು ೨ ಯಲೆ ನಡೆಗೆ ಯಲೆಕಂತು ೧
13. ತಲೆಹೊರೆಗೆಚ್ಚುಕ | ಅರಿಸಿಣ ಮೆ
14. ಣ್ಣ ಮುಂತಾದಕವಾಡನರಕಿನ ಹೆ
15. ರ್ರಿಗೆಲ್ಲಾಕಾಸು ೨ ಡರ ಮೆರೈಯಲ್ಲು | ಕೊ
16. ಟುನಡಶಿಕೊಂಡುಬರಲುಳವರೈಯಂ
17. ದುಭರೈಸಿಕೊಂಡು ದರ್ಮಶಾಶನ
18. ಯದರ್ಮಕ್ಕೆ ಯಾರರುದರಯಂ
19. ಲ್ಲಾ ಯಂದವರೈಗೆ ಕಾಸಿಯಲ್ಲ

(ಹಿಂಭಾಗ)

20. ಗೋಹುತ್ಯೆ ಮಾಡಿದ ಪಾಪ ಮಾತ್ತು
21. ಗಮನಮಾಡಿದಪಾಪ ಶಿಶುಹ
22. ತ್ಯಗೋಹುತ್ಯೆ ಮಾಡಿದ ಪಾಪಕ್ಕೆ
23. ವಳಗಾಗುವರೆಯೆನ್ನುದಾಗಿ
24. ನಾನಾ ದೇಸದವರು ಐವತಾರ್ರು
25. ದೇಸದವರು ಬರಸಿಕೊಂಡು ದ
26. ಮ್ ಶಾಶನವರ್ತನೆಪಂಚ್ಚಿ
27. ಶ್ರೀಬಸವೇಶ್ವರಸ್ವಾಮಿ
28. ಯವರು ||

*Transliteration.*

1. Śrī Rāmā
2. svasti śrī vijayābhyudayya | Śāli
3. vāhana śaka varruṣhaṅgaḷu 1693
4. ne Khara-samvatsa [ra] dha Śrāvaṇa śu 10
5. llu | Dhēvanagarada pēte-ṣaṭṭi paṭṭana-
6. śyāmi muntāda ūbhayya nānā-
7. dēśada mahanaḍinavaruru | Kāḷamgaridi-

8. matakke barasi koṭa dharmā-śāśana-
9. da kramav entenderre adāgi ' Yadado-
10. rre-kōṭe-mārgadalli mūle-hērrige kâsu
11. 1 javaḷi naḍege kâsu 2 hoge-sompina
12. naḍege kâsû 2 yale naḍege yale kanṭhu 1
13. talehorege chaūka ' arriṣiṇa me-
14. ṇsu muntâda kavâḍa sarakina he-
15. rigellâ kâsu 2 ḍara mēraiyaḷlu' ko-
16. ṭu naḍaṣikoṇḍu baraluḷavarru yan-
17. du bharresi koṇṭa darmaśāśana
18. yi-darmakke yârarudaru yi-
19. llâ yandavarrige Kâsiyaḷli

*Back.*

20. gôhutya mâḍida pâpa mâtru-
21. gamana mâḍida pâpa śîsu-ha-
22. tya gôhatya mâḍida pâpakke
23. vaḷagâguvaru yennudâgi
24. nânâ-dêśadavaru aivatârru
25. dêśadavarru barasi koṇṭa da-
26. rma- śāśana vartane-paṇṭṭe
27. śrî Basavesvara-svami-
28. yavaru

*Translation.*

Śrî Râma. Be it well. In the victorious year 1693 of the Śālivâhana era, in the year Khara, on the 10th lunar day of the bright half of Śrâvaṇa, the pēṭe-setṭis (merchants of the shops) and paṭṭaṇasâmi (mayor of the town, the chief merchant) of Dêvanagara, the people of the great nâḍs of the two great countries, caused the following śâśana of charity to be written for the Kâlangariḍi Matt:—

We promise to pay the following taxes. On the road leading to Yeḍedore fort, 1 kâsu for a bullock-load of general merchandise, 2 pies for a bullock-load of cloth; 2 pies for a bullock-load of tobacco; 1 bundle of leaves for a bullock-load of betel leaves; 1 *chauka* (100 leaves) for a package of betel leaves; 2 pies for each load of turmeric, pepper and other articles loaded on bullocks.

This is the dharmāśâśana granted in writing. Whoever refuses to pay this incurs the sin of killing cows at Benares or committing incest with mother or killing infants and cows.

Thus the *nânâdêśadavaru* (lit.: people of different countries) and *aivatârru* *dêśadavaru* (people of 56 countries) have this dharmāśâśana and *vartana-paṇṭṭe* (list of dues to be paid) engraved.

Śrî Basavêśvarasvamiyavaru.

*Note.*

This is a copper plate śāsana found in the same matt at Suttūr. No king is named here. It is dated Ś 1693 Khara sam. Śrāvaṇa sū. 10 (August 19, 1771) and records a grant by certain merchants to the matt at Kālangariḍi of certain fees or taxes on the articles of merchandise in which they traded. This matt at Kālangariḍi is believed to have been subordinate to the one at Suttūr. The record is full of orthographical errors: *koṭṭa* is written as *komṭa*, etc.

## 46

At the same village Suttūr, on the pedestal of the *gaddige* (tomb) of Śivarātresvāmi to the west of the village.

ಅದೇ ಸುತ್ತೂರು ಗ್ರಾಮದ ವೀರಸಿಂಹಾಸನ ಮಠದ ಶಿವರಾತ್ರೆ ಸ್ವಾಮಿಗಳ ಗದ್ದಿಗೆಯ ಪೀಠದಲ್ಲಿ.

1. ದುಂದುಭಿ ಸಂವತ್ಸರದ ಮಾಖಶು ೧೦ ಸನಿವಾರದಲೂ ಸಜನಸುದ್ದ ಶಿವಾಚಾರ ಸಂಪಂ
2. ನರಾದಂತ ಶಿವರಾತ್ರೆ ದೇವರ ನಿರೂಪದಿಂದ ಲಿಂಗಣೂಡೆರು ಬಸವಪ್ರತಿಷ್ಠೆನು ಮಾಡಿದ ಪುಣ್ಯದಸೇವೆ

*Transliteration.*

1. Dundubhi-saṃvatsarada Mākha sū 10 Sanivāradalū sajana-suddha- śiva-  
chāra-sampan-
2. narādanta Śivarātre-dēvara nirūpadinda Lingaṇa-oḍeru Basava-prati-  
sthēnu māḍida puṇyada sēve

*Translation.*

On Saturday, the 10th lunar day of the bright half of Mākha in the year Dundubhi, by the orders of Śivarātre-dēvar, possessed of righteous conduct and pure Śaiva religious practices, Lingaṇa-oḍeyar did the holy service of consecrating the Basava (bull).

*Note.*

This inscription is engraved on the pedestal of the sacred bull set up over the burial place (samādhi) of an ascetic of the Vīraśaiva matt at Suttūr and the place is very sacred both to the matt and its disciples. Śivarātri Voḍeyar of this record was one of the early heads of the matt. No date in the Śaka era is given. The characters look like those of the early part of the 16th century A. D. If we take Dundubhi, A. D. 1502-3, the date corresponds to January 7, 1503, a Saturday as stated therein. If we take 1562-3 Dundubhi, the date Feb. 2, 1563, would fall on a Tuesday. The former is possibly the date intended.



the date, it is not possible to determine its exact English equivalent. The characters seem to belong to the end of the 15th century and the Rākshasa samvatsara of the record may be the same as 1495 A. D.

## 48

At the same village Tāyūr, on a fragmentary stone in the vacant site of the ruined Hanumanantarāya temple at the entrance to the fort.

Size 2' × 1'

Old Kannada language and characters.

ಅದೇ ತಾಯೂರು ಗ್ರಾಮದ ಕೋಟೆ ಬಾಗಿಲ ಹನುಮಂತರಾಯನ ಗುಡಿಯದ ಪಾಳು ನಿವೇಶನದಲಿ  
ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'

ಹಳಗನ್ನಡಕ್ಕರ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ರಾಜ್ಯವಿಜಯ
2. ಸಂವತ್ಸರ ನಿತಿಮಾರ್ಗಪರ್ಮಾ
3. . . . ಡಿಗಳ ಕೊಬ್ಬಣಿವರ್ಮ ಧರ್ಮ
4. ರಾಜ ಶ್ರೀಮತ್ ಪರ್ಮಾನ [ಡಿ] ಗಳ
5. [ಪಟ್ಟಂಗಟ್ಟಿ] ದ 9 ನೆಯ ಸಂವತ್ಸರವಾದ . . . .
6. ಸಂವತ್ಸರದಲು ವಿರದಿರ . . . .
7. . . . . ರಿ ಮಸ

*Transliteration.*

1. svasti śrī-rājya vijaya
2. samvatsara Nītimārgga perumā-
3. . . . . digala Konguṇivarmma dharmma
4. rāja śrīmat Permmāna [di] gāla
5. [paṭṭam gaṭṭi] da 9 neya samvatsaravāda . . . .
6. samvatsaradalu 'viradira
7. . . . . rimasa

*Note.*

This inscription is engraved on a fragmentary stone and hence the record is very incomplete. It refers to the 9th regnal year of Konguṇivarma-dharma (mahā) rāja Śrīmat Permānaḍi (son ?) of Nītimārga Permānaḍi, king of Śrī-rājya. The name of the year has worn away. After the date no further details are left.

Śrī-rājya or "fortunate kingdom" is the name used in inscriptions for the Gaṅga kingdom (Rice's Mysore and Coorg from Inscriptions, P. 38) from the time of Śrīpurusha (circa 726-776-*ibid* P. 50). The titles Konguṇivarma-dharma mahādhirāja and Permānaḍi are applied to all the Gaṅga kings. Nītimārga is also a name applied to three Gaṅga kings. The characters seem to belong to the close of the 9th

At the village Tayûr in the same hobli, on a pillar in the raṅga-maṇṭapa of the Jagadêśvara temple.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಲೆರೆ ಹೋಬಳಿ ತಾಯೂರು ಜಗದೇಶ್ವರ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ  
ಕಂಬದ ಮೇಲೆ ಇರುವ ಶಾಸನ.

1. ರಾಕ್ಷಸ ಸಂವತ್ಸ	11. ಕಯ (ಣ) ವೊ
2. ರದ ಚಯಿತ್ರ ಸು	12. ಡೆಯ
3. ಧ ಂ ಲು ಶ್ರೀತ್ರಿಯಂಬಕ	13. ರಿಗೆ ಕೊಟ್ಟಂ
4. ಕಾ ? (ತಾ) ಲವಿ ಮಟದ	14. ಧಹುರ
5. ಚಿಕವೀರ	15. ದ ಹೊಲ
6. ಣೊಡೆಯ	16. ಕೊ ಂ
7. ರಸಿಸ್ಯ	17. ಯಬೂಮಿ
8. ರು	18. ಯ . . . . .
9. ಪರ್ವಧದೇವ	19. ನಪಹರಿಸಿ
10. ರು ತ್ರಿಯಂಬ	

*Transliteration.*

1. Rākshasa-samvatsa-	11. ka-ya (ṇa) vo-
2. rada Chayitra su-	12. ḍeya
3. dha l lu śrī Triyambaka-	13. rige kottam
4. kâ (tâ) lavi-maṭada	14. tha Hura-
5. Chikavîra-	15. da hola
6. ṇoḍeya-	16. ko l5
7. ra sisya-	17. yi būmi
8. ru	18. ya . . . . .
9. Parvvatha-dêva-	19. n apaharisi
10. ru Triyamba-	

(There are 11 more lines below which are illegible.)

*Note.*

This inscription is incomplete as several lines below line 15 cannot be made out owing to the letters having been very lightly engraved and covered with several coatings of whitewash. The object of the record is to register the grant of a plot of dry land of the sowing capacity of 15 koḷagas in the village Hura to Triyambakaya Vodeyar by Parvatadêvaru, disciple of Chikavîraṇoḍeyar, head of Triyambaka Kâlavi-maṭha. It is clear that both the donor and donee were priests of the Vîra-śaiva sect. It is not known what became of the matt referred to in the record. Nor is it easy to determine the date of the donor nor of the donee. The date given in the record is Rākshasa sam. Chaitra śu. 1 and as no details are given to verify

century and it is hence possible that the record belongs to the reign of Nitimarga II, surnamed Mahêndrântaka (C 886-913).

TIRUMAKŪDLU-NARSIPUR TALUK.

49

At the town T.-Narsipur, on a stone used for washing clothes in the backyard of Upādri Śrīnivāsaiyangār.

Size 3' x 2'—6".

Tamil language :—Tamil and Grantha characters.

The text is printed as a Supplement.

*Front*

*Transliteration.*

1. svasti śrī pratāpachakravatti
2. śrī vīra Vallāḷadēvar prativī-rājya-
3. m paṇṇiy arulā nīrka Śakarai-yā-
4. ṇḍu āyirattu oru nūṟṟu orupadu
5. śeṇṇa Kilaka-samvatśarattu ch Chi-
6. ttirai-māsam Puṇṇisaiyūr āna
7. Śrīrāmadēva-chchaturpēdimangala-
8. ttu mahāsabhaiyōril Kauśi-
9. kan Ilaiyālvāhabhasṭarum Bhā-
10. ratvāja Karumāṇikkālvār Pi-
11. llibhasṭarum utpaṭṭa mahāsa-
12. bhaiyōm [ma] hāmaikku Māḷigaiyu-
13. ḍaiyān Nētiyālvān-Kaiyi-
14. l vāṅgi yiṭṭa ponnukkum
15. ponnaṟa kkoṇḍu maṇṇaṟa
16. kkuḍutta nilam āvadu kumbāran-

*Back*

17. kâlil kiḷakkil śimai.
18. ḷumbaikku mēṟkuḷvāyik-(k)-
19. kuḷi maṇṇukkum ponna-
20. ṟa kkoṇḍu maṇṇaṟa kku-
21. ḍuttu kallaḍittu kkuḍut-
22. tōm Ilaiyālvārum Pil-
23. liyālvārum utpaṭṭa mahāsa-
24. bhaiyōm Nētiyālvārukku
25. Ālugôḍāna . . . . .
26. Kulôttungaśolapurattu p-
27. periyānāṭṭup perunterunkā-

28. ttu tulagāḍakaṇḍa Abai-
29. ya-vallabha-deva-Viṇṇagara-kô-
30. yilukku tiruma saptami amâsi-tô-
31. rum iḍakkaḍavadāga Māligaiyu-
32. daiyâr Nētiyālvâr śettanamm idu

*Note.*

This belongs to the reign of the Hoysala king Vira Ballāḷa (II) and was issued in the year S' 1110 Kilaka, in the month Chittirai corresponding to March-April 1188 A.D. The object of the inscription is to record the grant of some land for certain services (not clearly specified) to be offered on certain days of the month, namely, the 7th lunar day of each fortnight and Full Moon-day, in the temple of Abhayavallabhadēvar, a form of Viṣṇu in the village Ālgôḍ, called also Kulôt-tuṅgaśôlapura. Ālgôḍ is a village about a mile to the north-east of the town of Narsipur where the record is found and contains a temple now called Chennigarāya or Kēśava temple. Evidently the present grant was made for this temple. The donor is named Māligaiyuḍaiyân Nētiyālvân and he is stated to have given a definite sum of money for the purchase of a plot of land (with boundaries specified) to the village assembly (mahāsabhai) of Puṇiśaiyûr called also Śrī Rrāmadēva-chchatur-pēdimāṅgala now known as Hunṣûr, a village two miles to the west of T-Narsipur. The above village assembly of whom two members are named in the grant, Ilaiyālvāha-bhasṭar of Kausika-gôtra, and Karumānikkālvar Pillibhasṭar of Bhāradvāja-gôtra received the money and granted the land and set up the stone śāsana.

The record ends with the signature of the donor and no imprecation is found in the grant against its violators.

As the stone on which the inscription is engraved has been used for a long time as a washing board, some of the letters are much worn out. The figures of conch and discus and a cow are engraved on the back of the slab.

## 50

At the village Bairāpura, in the hobali of T-Narsipur, on the 1st slab in front of the Basavēśvara temple.

Size 3'—6" × 1'—6"

Kannada language and characters.

ತಿರುಮಕೂಡಲು ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಬೈರಾಪುರ ಗ್ರಾಮದಲ್ಲಿ ಬಸವೇಶ್ವರನ

ಗುಡಿ ಎದುರಿಗೆ ನಟ್ಟಿರುವ ಧರ್ಮ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 1'—6".

1. ಅಂಗಿನವತ್ಸರದ ಕಾರ್ತಿಕ
2. ಬ ೭ ಗು ಶ್ರೀ ಮಂಮಹಾರಾಜಾಧಿರಾಜ

3. ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಹರಿಹ
4. ರರಾಯರ ಧರ್ಮೋದ್ಧಾರಕ ತಿರುಮಕೂ
5. ಡಲ ನಾಥ ಪೊಡೆಯರ ಸಮಕ್ಷದಲ್ಲ
6. ಅಲುಗೋಡ ಗ್ರಾಮದ ಕೇದಾರನಾಥ
7. ಭಟ್ಟಗಳು ರಾಮಭಕ್ತಂಗೆಬ
8. ಯಿರಾಫುರವನ್ನು ಬಿಟ
9. ರಾಗಿ ಅಲ್ಲಿಯ ಹರಹಹ
10. ರಿಯಲುಳ್ಳ ದೇವದಾನವ
11. ನು ಕಳೆದು ಚತುಸೀಮೆ
12. ಪೊಳಗುಳ ಗದ್ದೆ ಬೆದ್ದಲು
13. ತೋಟತುಡಿಕೆ ಏನುಳ್ಳ ಸರ್ವ ಸ್ವಾಮ್ಯ
14. ವನು ಅನುಭವಿಸಿಕೊಂಡು ಕಟ್ಟುಗುತ್ತ
15. ಗೆಯಾಗಿ ವರುಷವೊಂದಕ್ಕೆ ತುತ್ತು
16. ಸಿದಾಯಗ ೧೧ ಹೊನ್ನು ಅಕ್ಷರದಲು ಗ
17. ದ್ಯಾ [ಣ] ೦ ಹೆನ್ನೊಂದು ಹೊನ್ನನೂವರಿಪ
18. ವರಿಷಂ ಮಾಗದಲು ಕೊಡುತ್ತ ಬಹರು ಯಿ
19. ದನಳಿಡಿದವರು ಕಾಶಿ . . . . .
20. . . . . ಕವಿಲೆಯ ಕೊಂದ ಪಾಪಕೆ
21. ಹೋಹರು . . . . .
22. . . . . ವರು || —

*Transliteration.*

1. Angi-samvatsarada Kārtika
2. ba 7 Gu śrīmaṁ mahā-rājādhirāja
3. rāja-parameśvara śrīvīra Hariha-
4. rarāyara dharmōddhāraka Tirumakū-
5. ḍala-nāthavodeyara samakshadalli
6. Ālugōḍa grāmaḍa Kēdāranātha-
7. bhaṭṭagaḷu Rāma-bhaktange Bha-
8. yirāpuravannu biṭa-
9. rāgi alliya haraha-ha-
10. riyaluḷḷa dēvadānava-
11. nu kaḷedu chatu-sīme-
12. voḷaguḷa gaḍḍe bedḍalu
13. tōṭa tuḍike ēnulla sarva-svām̐ya-
14. vanu anubhavisikoṇḍu kaṭṭugutta-
15. geyāgi varuṣa vondaḱke teṟutta
16. sidāya ga 11 hoṁnu aksharadalu ga-
17. dyā [ṇa] ṁ haṁnnondu hoṁnanū varisha-
18. varisham Māgaḍalu koḍutta baharu yi-

19. dan alihidavaru Kâśi . . . . .  
 20. . . . . — kavileya konda pāpake  
 21. hôharu . . . , . . . , . . .  
 22. . . . . varu

*Translation.*

On Thursday, the 7th lunar day of the dark half of Kârtika in the year Ângi [rasa]:—

In the presence of Tirumakûḍalanâtha Voḍeyar, protector of the charities of Vîra Harihararâya, king of great kings, and lord of kings:—

Kêḍâranâthabhaṭṭa of the village Âlugôḍ granted Bhayirâpura to Râmaḥhakta and therefore (the donee) will enjoy all the rights within the area (of that village) including all wet and dry lands, gardens, etc., within the four boundaries of the village with the exception of lands previously gifted for service to the gods. And he will pay the fixed sum of 11 varahas as *siddhâya* (quit-rent) in the month Mâgha of each year. Whoever violates this will incur the sin of slaying tawny cows in Benares.

*Note.*

This is an inscription of the reign of Harihara of Vijayanagar. From the imperial titles used and the name of the year Ângirasa it is evidently Harihara II that is referred to in the grant. The year Ângirasa did not occur in the reign of Harihara I. (C. 1336-1356.) In Harihara II's reign (1377-1404) there is only one year Ângirasa S' 1314 and taking that year, the details of the date of the present grant correspond to November 7, A. D. 1392 which is a Thursday as stated in the grant.

Both the donor Kêḍâranâthabhaṭṭa and the donee Râmaḥhakta are private individuals. But who is this Tirumakûḍlanâtha Voḍeyar in whose presence the grant was made? He is evidently some officer of Harihara II who looked after the charities of the king (*dharmôddhâraka*). No such officer's name has been so far met with. It is possible to take Tirumakûḍlanâtha Voḍeyar as the name of the chief deity (Śiva called also Agastyêśvara) of the village Tirumakûḍlu, a few miles from the inscription stone and *dharmôddhâraka* may mean one who helps the king to make charities. The title *Voḍeyar* is, however, applied to kings, nobles and even heads of matts but not applied to gods. Hence it must have been applied here to some officer of the king.

51

On a second stone standing in the same place at Bairâpûr.

ಬೈರಾಪುರದ ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟಿರುವ ಎನೆಯ ಚಿಕ್ಕ ಕಲ್ಲು.

1. . . . .  
 2. . . . ಕ ಇರುಹಳ ಅಧಿಕಾರಿಗಳ

3. ಕಲಿಯೂರ ಅಧಿಕಾರಿಗಳ ತಿರುಮಕುಡಲ
4. ಹನುಮಂತೇಶ್ವರ ದೇವರ ದೀಪಾಮೃತಪದಿಗೆ ಅಲುಗುಡು
5. ಬಯಿರವಪುರದ ವೊಕಲು ಅವರು ತೆಪುವಚ
6. . . ಮೆಯನುಬಿಟ್ಟುಕೊಟ ವಿವರಯದಕೆ
7. ತಪಿದವರು ಗಂಗೆಯ ತಡಿಯಲಿ ತಮ್ಮ ತಂದೆ ತಾ[ಯ]
8. ಗಂಗೆಯಲಿ ಕೊಂಡ ಪಪಕೆಹೋಹರೂ
9. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ
10. ವಸುಂಧರಾಂ

*Transliteration.*

1. . . . .
2. . . . . kairuhale-adhikârīgala
3. Kaliyûra adhikârīgala Tirumakuḍala
4. Hanumantêśvara-dêvara dîpa-amrita-padige Âluguḍu
5. Bayiravapurada vokalu avaru teruva cha-
6. . meyanu biṭṭu koṭa vivara yidake
7. tapidavaru Gaṅgeya taḍiyali tamma tande tâ [ya]
8. Gaṅgeyali konda papake hôhartu
9. sva-dattâṃ para-dattâṃ vâ . . . . .
10. vas-undharâm

*Note.*

The first line at the top and a portion of the 2nd line of this record have become worn out and the letters thereof cannot be deciphered. What remains seems to register the gift of some taxes paid by the farmers (*vokkalu*) of the village Âlugûḍu Bayiravapura (same as Âlgôḍ-Bayirâpura) for the service of illuminations and food-offerings of the god Hanumantêśvara of Tirumakûḍlu. The grant seems to have been made by certain officers of the villages Kairuhalli and Kaliyûr. These villages are situated within a radius of 12 miles from the inscription-stone. The usual imprecation occurs at the end of the grant.

The grant is not dated. The characters seem to belong to about the 15th century.

52

On a 3rd stone standing at the same place.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟಿರುವ ೩ನೆಯ ಕಲ್ಲು.

1. ಜಯಸಂವತ್ಸರದ
2. ಅಷಾಢ ಶುಭ ೧೦ ಅ
3. ಚ್ಯುತರಾಯರ ಕಾಲದಲು
4. ಬೈರಾಪುರದ ಲಿಂಗಂ
5. ಐನ ವಿರಗಲು

*Note.*

This is a vîragal set up in memory of a warrior named Liṅganna of the village Bairâpura in the reign of the Vijayanagar king Achyutarâya. No Śaka year is given. The date is Jaya sam. Âshâḍha śu 10. As the only year Jaya in the reign of Achyutarâya is S' 1456 the date corresponds to June 21, A. D. 1534.

## 53

At the village Huṇasur in the same T.-Narsipur hobali, on a broken stone lying in a field to the north.

## Size.

Tamil language : Tamil and Grantha characters.

The text is printed as a Supplement.

*Transliteration.*

1. svasti śrī pratâpachakravatti śrī Vira Val-
2. lâlādēvar prativī-râjyam paṇṇiy arulâ
3. niṛka Idai-nâṭṭup Puniśaiyû-
4. r âna Śimmadēva-chchaturpēdi-maṇ-
5. galattu mahâsabhaiyôm svasti
6. śrī padinen-vishayattu Dēśa śala-
7. ttigaṇḍarku engal pāramattak-
8. ku vaḍakku Oraṇakku kiḷakku Ara-
9. śukku teṛku śrī Kayilāyattuk-
10. ku meṛku in-nâlu-pādaivukku-
11. tṭaṭṭa bhūmiyai virapaṭṭana-
12. kall aḍittu kkuḍuttôm mahâ-
13. sabhaiyôm idukku irai-
14. kaḍaiyādu Karkuḍa-u-
15. ḍaiyānukkum Viśaiyanallu-
16. lānukkum irai-ili Aiyimaṇi-
17. kār-araśumakkalukku irai-ili-

*Note.*

This Tamil inscription, like No. 49, also belongs to the reign of the Hoysala king Vîra Ballâḷa but is not dated. The donors are the members of the village assembly of Puniśaiyûr here called Śimmadēvachchaturpēdimāṅgalam (now known as Huṇsûr) situated in Idai-nâṭṭu district. A plot of land seems to have been granted by them, free of taxes, to the *dēśa-śalatti-gaṇḍar* (merchants? like nânadēsis) of the 18 *Vishayas* (countries). It is not clear who the donees are or why the grant was



made to them. Some other persons named Karkuṭṭadaiyān (stone engraver ?) and Viśaiyanallūlān and Aiyimaṇigār (artisans of the five classes ?) and Araśumakkal (princes ?) are also said to have been exempted from the payment of taxes.

## 54

At the village Kirugasūr in the same hobālī of T.-Narsipur, on a stone set up in the land of Dēvīramma to the west of the village.

Size 2'—3" × 2'

ತಿರುಮಕೂಡಲು ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಕಿರುಗಸೂರು ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಭಾಗದಲ್ಲಿ  
ಕಪ್ಪರ ಶಿಧ್ಧನ ಹೆಂಡತಿ ದೇವೀರಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿದ್ದ ಕಲ್ಲು.

2'—3" × 2'

ಸೂರ್ಯ-ಚಕ್ರ-ಶಂಖ-ಚಂದ್ರ

1. ಗೋಪಿನಾಥದೇವಂ ಶ[ರ]ಜು
2. ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರ ಭಾದ್ರಪ
3. ದಶು ೧೧ ಸುತಗಡೂರ ಲ
4. ಕ್ಷುಮಿನಾಥನವರು ಕ್ಷಿಪ್ರಿದಾ(ಗಾ) ಸೂ
5. ರ ಲಕ್ಷುಮಣ ದಾಸರ ಮಗ ದೊಡ್ಡ
6. ಸಿಂಗರಿಯಮಗ್ಗೆ ಸರ್ವ್ವ ಮಾನ್ಯವಾ
7. ಗಿ ಕೊಟ್ಟರು ಯೀ ಧರ್ಮವನು
8. ಆರೊಬ್ಬರು ಅಳಿದರೆ ಕಾವೇರಿ
9. ಯ ತಡಿಯಲು ಕವಿಲೆಯ
10. ಕೊಂದಪಾಪದಲಿ ಹೋ
11. ಹನು ಸುಂಕಮಾನ್ಯ

Kannada language and characters.

*Transliteration.*

1. Gōpīnātha-dēvam śa [ra] ṇu
2. Raktākshi-saṁvatsara Bhādrapa-
3. da śu<sup>11</sup> Su Tagaḍūra La-
4. kshumināthanavarū Kirudāsū-
5. ra Lakshumaṇadāsara maga Dōḍḍa-
6. Singariya magge sarvvamānyavā-
7. gi koṭṭaru yi-dharmmavanu
8. ārobbaru alidare Kāvêri-
9. ya taḍiyalu kavileya
10. konda pāpadalu hō-
11. hanu sunka-mānya

## Translation.

Gôpînâthadêva is (my) refuge.

On Friday, the 11th lunar day of the bright half of Bhâdrapada in the year Raktâkshi, Lakshuminâtha of Tagaḍûr granted Kirudâsur as *sarvamânya* to the son of Dodḍasingariya, son of Lakshumanadâsa. Whoever violates this charity will incur the sin of slaying tawny cows on the banks of the Kâvēri. Customs dues exempted.

## Note.

This is a private grant made by one Lakshuminâtha, a native of the village Tagaḍûr (in Nanjangud Taluk). The donee's father is named Lakshumanadâsa but the donee's own name is omitted unless we take Dodḍa *Singariyamaga* as a proper name and Dodḍa *Singariyamagge* as the dative singular of that name. What was the nature of the grant? Either we might say that Kirugasur, in line 4 was the village granted or we might interpret Kirugasûra as the genitive of Kirugasur, the village where the stone is found, and take Lakshumanadâsa as a native of Kirugaśur. In this case the grant made was of customs dues of the village as stated in line 11 *suṅka mānya*. The former interpretation seems to be preferable.

The Śaka year is not given. The date given is Raktâkshi sam. Bhâdr̥sū 11, Friday. The characters seem to be of the 16th century. If we take S' 1426 Raktâkshi the week-day is Wednesday; and if S' 1486 is taken the week-day is Friday. It is, therefore, probable that the date of the grant is Friday, the 11th lunar day of the bright half of Bhâdrapada in S' 1486 Raktâkshi corresponding to August 18, A. D. 1564.

## 55

## SHIMOGA DISTRICT INSCRIPTIONS.

## SAGAR TALUK.

At the village Belagunji in the Hobali of Sâgar, on a slab in the ceiling of the Virabhadra temple.

Kannada language and characters.

ಶಿವಮೊಗ್ಗ ದಿಷ್ಟಿ ಕ್ಷೇತ್ರ ಶಾಸನಗಳು.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಬೆಳಗುಂಜಿ ಎರಡದ್ರನ ಗುಡಿಯ ಮೇಲ್ಭಾಗದ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ.

I ಮೇಲ್ಭಾಗದ ಚಾವಣಿಯಲ್ಲಿ ಸೇರಿದೆ.

II 1. ಎರಡೋಳಂ ಎರಡೋಳಂ ಕಾರುಣ್ಯಾಕರಂ ವೈ

2. ರಿ ನಾರಾಯಣಂ ಧಾತ್ರಿಯಲಿ ಬೊಂಮರಸಂ
3. [ಹೊಸಗುಂ] ದದನೆಲೆವೀಡಿನೊಳು ಸುಖದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯು [ತ್ತಿರೆವೈ]
4. ರಿ ನಾರಾಯಣಂ ಅಂಣ್ಣಲೆ ವೆರ್ಗ್ಗಡೆಯ ಮೇಲೆನಾ.
5. ಕರಗಂಡಂ ಕಾಬಕನ ಬೊಂಮೆಯನಾಯ . . .
6. ಪುರಕನಾಡ ಯಿಂದನೋರಲಿ ಸಕಳಸೇನೆ [ವೆ]
- III 7. ರಸಿ ಪರಿತಂದು ಸಕವರುಪ್ಪ ೧೧೯೧ನೆಯ ಶುಕ್ಲ ಸಂವತ್ಸರದ . . .
8. ಕಟಕಮಂ ಕಳಕುಳಂ ಮಾಡಿದಲಿ ಕಾಬಕನ ಬೊಂಮೆಯನಾಯಕ . . .
9. ಕೆ ಕಾಯಿದು ಬರುತಿರ್ಪ್ಪ ಣ್ಣಲಿ ವೆರ್ಗ್ಗಡೆಯ ಸೇನೆಯಂ ಮಾರ್ಕೊಂಡು . .
10. ಕುದುರೆ ಧಟಾರುತ್ರಿಪ್ಪಿ ವಿದಳನ ಪಟು ವಟ್ಟಿ ಸಬಳದಿಂ ಕುದುರೆ . .
- IV 11. ಂದನು || ಕಾರಾಳದಿಟ್ಟಿ ಪುಣರ್ದ್ವಡೆಸಾಲಿಟ್ಟಂ . . . . .
12. ಕಾಬಕನ ಮಗ ಬೊಂಮನು || ಅಂತಿಪುವಂ ನೆಗೆ ಮೊಡ . . . . .
13. ತಗೆಯಾ ಹಟ್ಟಿಯಂತಿರೆ ಶ್ರಾಂತಿಯ ನೇಪಿ ಕುದು . . . . .
14. ಹೋಹಾತ ತೈತ್ತ ಜೀವನಂ ಸುರ ವಧುಗಳು ಹೇಮ ವಿಮಾ . . . .
15. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಸೋಮೋಜ ಮಾಡಿದ

*Second*

*Transliteration.*

1. vîrachôlam vitaranadoḷu kârumpyâkaram vai-
2. ri-Nârâyanam dhâtriyali Bommarasam
3. [Hosagun] dada neleviḍinoḷu sukhadiṁ râjyam geyyu [ttire vai]
4. ri-nârâyanam Amṇṇale-verggaḍeya mēle Nâ-
5. karaganḍam Kâbakana Bommeyanâya . . .
6. Pulkanâḍa Yindasôrali sakala-sēne [ve]

*Third*

7. rasi paritandu Saka varusha 1191 neya Śukla-samvatsarada . . .
8. kaṭakamaṁ kaḷakuḷam māḍidali Kâbakana Bommeya Nâyaka
9. ke kâyidu barutirpp Annalavergaḍeya sēneyam mârkonḍu
10. kudure thaṭâruttire vidalaṇa-paṭu vaṭṭi sabalaḍiṁ kudure . . .

*Fourth*

11. . . . ondanu<sup>||</sup> kâlâl idirchhi poṇarddaḍe sālittam . . . . .
12. Kâbakana maga Bommanu<sup>||</sup> ant ruvam-negamoḍa . . . . .
13. tageyâ haṭṭiyantire śrântiyan êri kudu . . . . .
14. hôhâta tyakta jivanam Suravadhugaḷu hēmavimâ . . . . .
15. śrī śrī śrī Sômoja māḍida

*Note.*

This inscription slab forms part of the ceiling of the Virabhadra temple. A portion of it containing the first few lines is hidden in the wall and cannot be seen. Even with regard to the remaining lines, the letters at the end of each line have been destroyed while sawing off the edges of the slab to make it fit into the ceiling. Hence the record is very incomplete.

It belongs to the time of Bommarasa, a general of the Śântara dynasty. The capital of this dynasty of kings is Patti Pomburcha, same as the village Humcha in the Nagar Taluk. Bommarasa of this record was a general of the Śântaras and stated in several inscriptions to have been ruling in Hosagunda, a village in Sagar Taluk (E. C. VII, Shimoga 61: VIII, Sagar 83, etc.). It is also known that the Śântaras were feudatories of the Hoysalas (E. C. VII, Shimoga 61).

The present record describes the heroic fight and death of a warrior named Bommeyanâyaka, son of Kâbaka, in a battle at Indasor in Pulkanâdu fought against Annaleveggade. A battle against Annaleveggade is also referred to in two stone inscriptions of Hosagunda (E. C. VIII, Sagar 137 and 138).

The name of the engraver is given as Sômôja. The titles given to Bommarasa in the record are Vira-Chola (?) in liberality, a mine of kindness, a Nârâyana to enemies. Similar titles are also recorded in a stone inscription at Hosagunda (E. C. VIII, Sagar 140).

The date is not fully given, the name of the month and week-day having disappeared at the end of line 7. The year given is Ś 1191, Śukla and this corresponds to A. D. 1269.

## 56

On a stone set up in the wet land of Keladi-Nâranappa at the village Jambâni in the same Sagar Hobali.

Size 4' × 2'.

Kannada language and characters.

ಸಾಗರ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಜಂಬಾನೆ ಗ್ರಾಮದ ಕೆಳದಿ ನಾರಣಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'

ಸೂರ್ಯ

ಲಿಂಗ

ಚಂದ್ರ

1. ಸುಭಮಸ್ತು || ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಬಿ
2. ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗೆ
3. ರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀ ಜ
4. ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಬ ವರುಷ ೧೫೧೯ನೆ
5. ಪರಿವರ್ತನಕ್ಕೆ ಸಲುವೆ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಕಾ
6. ತಿ೯ಕ ಶು ೧೨ ಪುಣ್ಯಕಾಲದಲೂ | ಶ್ರೀಮತ್ತುಕಾರೇ |
7. ಪುರುಷೋತ್ತಮ ನಾಯಕರ ಮಕ್ಕಳು ಬಸವಪನಾಯ
8. ಕರು | ಸಜ್ಜನಸುಧಸಿವಾಚಾರ ಸಂಪನ್ನರುಮಸ್ತು
9. ದೇವಾಪುತ್ರ್ನ ಮಹಾ ಮಹತ್ತಿಗೊಳಗಾದ ಬಸವಾಪಟ್ಟಣ
10. ದ ಅಂನದಾನಿ ದೇವರು ಮುಂತಾದ ಮಹಾ ಮಹತ್ತಿಗೆ |
11. ಕಲುಸಿಯಲು | ನೀಲಕಂಠರಾಯರು ಕಟ್ಟಿಸಿದ ಮ
12. ಠಕ್ಕೆ ಬಿಟ್ಟ ಸ್ವಸ್ತಿಯ ಸಿರಾಶಾಶನದ ಕ್ರಮವೆಂತೆಂದ
13. ರೆ ನಮ . . ಕಾಳ (?) ಕಾಳಾಂಚಿಗೆ ಸಲುವ ಬರೂರ ನೀಮೆ ಯೊ

14. ಇಗಣ ಚಿಕ್ಕಜಂಬಾನಿಲೂ || ಅಮಳಿಕೆ ಸರುವಿ ನೊ
15. ಇಗಣ ಬಸವಿವಿರಗೊಂಡನ ಹಿರೆಹೊಂಡದ ಗದೆಯು
16. ತುಂಡು ೧ ವಿರಗೊಂಡನ ಹೊಂಡದ ತುಂಡು ೧
17. ಚಿಳಹೊಂಡದ ಗದೆಯಸಿಂಗೆ ೧ ಅಂತು ಗದೆಯ ತು
18. ಂದು ೨ ೨ ೧ ಗದೆಯ ಕಲವಿನ ಹಕ್ಕಲು ಸಹನಂಮ
19. ಹಿರೆಗೆ ಪುಣ್ಯವಾಗಬೇಕೆಂದು | ಸಹಿರಂಜ್ಯೋದಕ
20. ದಾನ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಶಿವಾರ್ಪಣಮಾಡಿ
21. ದೆವಾಗಿ ಆಗದೆಗೆ ಸಲುವ ಚತು ಸೀಮೆಯ ವಿ[ವರ]
22. ಮೂಡಲು ಹಾಕಿದ ಲಂಗಮುದ್ರೆ ಕಲೆಗಡಿ | ತೆಂಕಲು
23. ಹಾಕಿದ ಲಂಗಮುದ್ರೆ ಕಲೆಗಡಿ | ಪಡುವಲು ಹಾ
24. ಕಿದ ಲಂಗಮುದ್ರೆ ಕಲೆಗಡಿ | ಬಡಗಲು ಹಾ
25. ಕಿದ ಲಂಗಮುದ್ರೆ ಕಲೆಗಡಿ ಯಿಂತೀ ಚತು ಸೀಮೆ
26. ಪೊಳಗಾದ ಭೂಮಿಯಲ್ಲಿ | ಯೇನುಂಟಾದ ಗದೆ ಮ
27. ಕ್ಕಿ ಮೆಕ್ಕಲು | ನಿಧಿ ನಿಜೇಪ ಜಲ ಪಾಶಾಣ ಮುಂತಾದ ಅ
28. ಪ್ತುಭೋಗತೇಜಸ್ವಮ್ಮಗಳನು ಆಗುಮಾಡಿಕೊಂಡು ನಿಮ
29. ಸಿಸ್ಯುಸಿಶ್ಯ ಪಾರಂಪಾರೆಯಾಗಿ ಆಳಿಭೋಗಿಸಿ ಬ
30. ಹಿರಿ | ಯೆಂದು ಕೊಟ್ಟ ಸಿಲಾಶಾಸನ | ಯಿಂತಪ್ಪುದಕ್ಕೆ ನಾ
31. ಕ್ಷಿಗಳು | ಸೂರ್ಯ ಚಂದ್ರರೂ ಸಾಕ್ಷಿ || ಯಿದಕ್ಕೆ ಅವನ
32. ಉಪುತಾನೆ | ಕಾಶಿಯಲ್ಲೂ ನಾವಿರ ಗೋವಕೊಂಡ ಪಾಪಕ್ಕೆ
33. ಹೋಹನು ಮಾತಾಗಮನ ಮಾಡಿದ ಪಾಪಕ್ಕೆ ಹೋಹನು

*Transliteration.*

1. subhamastu<sup>||</sup> namas tunga-siras-tumbi-
2. chandra-châmarâ-chârave trailôkya-naga-
3. rârambha-mûla-stambhâya Sambhave svasti srija-
4. yâbhyudaya Śâlivâhana Śakha-varusha 1519 ne
5. parivartanakke saluva Hêmalambi samvatsarada Kâ-
6. rtika sù 12 puṇṇyakâladalû śrîmattu Kâre
7. Puruśôttama-nâyakara makkaḷu Basavapa-nâya-
8. karu sajjana-sudha-sivâchâra-sampannarumappa
9. dêvâ-pruthvi-mahâ-mahattigolâgâda Basavâpattâna-
10. da Annadânidêvaru muntâda mahâ-mahattige
11. Kalusiyalu<sup>1</sup> Nilakanṭharâryaru kaṭṭisida ma-
12. ṭhakke biṭṭa svasteya silâ-śâśanada kramaventenda-
13. re namma Kâḷa (?) kâlâmchige saluva Barûra-sîme-yo-
14. laḡaṇa Chikkajambânîlû<sup>||</sup> ammaḷike-saruvino-
15. laḡaṇa Basaviviragonḡana Hirê-hoṇḡada gaḡeya
16. tuṇḡu 1 Viragonḡana hoṇḡada tuṇḡu 1
17. Chalaḡhoṇḡada gaḡeya singe<sup>1</sup> antu gaḡeyatu-
18. ṇḡu 2 si 1 gaḡeya kalavina hakkalû saha namma

19. hirêrige punṇaya-vâga-bêkendu sahiranyôduka-
20. dâna-dhârâ-pûrvaka-vâgi Śivârpana mâḍi-
21. devâgi â gadege saluva chatu-sîmeya vi [vara]
22. mûḍalu hâkida Linga-mudre kale gaḍi tenkalu
23. hâkida Linga-mudre kale gaḍi ! paḍuvalû hâ-
24. kida Linga-mudre kale gaḍi ! baḍagalû hâ-
25. kida Linga-mudre kale gaḍi yimti chatu-sîme
26. voḷagâda bhûmiyalli ! yênuṇṭâda gade ma-
27. kki mekkalû ! nidhi nichêpa jala pâśâṇa muntâda a-
28. shṭa-bhôga tēja-svamyagaḷanu âgumâḍi-konḍu nimma
29. sisya sisya pâram-pâreyâgi âḷi bhôgisi ba-
30. hiri ! yendu koṭṭa silâ-śâsana ! yint-appudakke sâ-
31. kshigaḷu ! Sûrya-Chandarû sâkshi || yidakke âvavan a-
32. ḷuputâne ! Kâśiyallû sâvira gôva konda pâpakke
33. hôhanu mâtâ-gamana mâḍida pâpake hôhanu

*Translation.*

Good Fortune. Praise of Śambhu.

Be it well. In the ever victorious and prospering year Hêmaḷambi, corresponding to the year 1519 of Śâlivâhana, on the holy 12th lunar day of the bright half of Kârtika.

The illustrious Basavapanâyaka, son of Kâre Purushôttama Nâyaka granted the following stone śâsana making a gift of land for the matt built by Nilakanṭhârâya in Kalusi to Annadânidêvaru and others, the *mahâmahattu* (Virâśaiva priests) of Basavâpaṭṭaṇa, followers of the righteous and pure Śaiva practices and belonging to the *mahâmahattu* of heaven and earth.

In the village Chikka Jambâni in Barûr-sîme belonging to our *kalâncchi* (estate); one piece of the rice-field of the Big pond belonging to Basavi Viragoṇḍa situated in Ammâlîke-saruvu; one piece in Viragoṇḍa's pond—one *singe* (a small plot of land) of the rice field of Chîlahoṇḍa; comprising in all 2 pieces of rice-land and one *singe* including the *hakkalu* (plots of dry land around?).

All this land, we have given away, with pouring of water on gold and dedication to Śiva for the merit of our ancestors.

The following are the details of the four boundaries of the wet land:—to the east, the stone marked with linga (newly) set up; to the south, the stone bearing the mark of linga set up: to the west, the stone bearing the mark of the linga set up; to the north, the stone bearing the mark of linga set up:—

You may administer and enjoy, in a succession of disciples, all the rice-lands, etc., in the plot situated within the above four boundaries, with the eight-fold

powers and rights of possession such as surface or underground treasure, water springs, minerals.

Thus is the stone charter granted.—The witnesses to this are the sun and the moon. Whoever violates this will incur the sin of killing thousand cows in Benares and the sin of incest.

*Note.*

This record registers the gift of some land in the village Chikka Jambâne (where the inscription stone is set up) for a matt of the Vîraśaiva sect set up in Kaluse, (same as Kalase, a village in the Sâgar Taluk a few miles off) by Nîlakaṇṭarâya. The donor is named Basavapanâyaka, son of Kâre Purushôttama Nâyaka and the chief donee is a priest named Annadânidêvaru. The Kâre Nâyakas were apparently subordinates of the Keladi kings. The date of the grant is the 12th lunar day of the bright half of Kârtika in the year Hêvîlambi, Ś 1519 and corresponds to 10th November 1597 A. D.

Barûr, a division including the village Jambâne is also referred to in other inscriptions of the same village. (See E. C. VIII, Sagar 16, 18.)

57

On a Mâsti figure set up in front of the Mâriguḍi in the same village Jambâni.

Kannada language and characters.

Size 3'—6" × 1'—9".

ನಾಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಜಂಬಾನೆ ಗ್ರಾಮದ ಮಾರಿಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಮಾಸ್ತಿ ವಿಗ್ರಹ.

ಪ್ರಮಾಣ 3'—6" × 1'—9"

ಮೇಲ್ಭಾಗ	1. ದೇವರಾಯನ ಕಾಲದಲ್ಲ	6. ಚಲಿಯ ಬೇಗುರಬ
ಕೆಳಭಾಗ	2. ವಿಕೃತ ಸಂವತ್ಸರದ ಚ	7. ಯಿಚಯನ ಮಗತಿ ಚ
	3. ಯತ್ರ ಸುಧಚೂತಿಯ	8. ಲಯ ಬೇಗೂರ ಮಾಸ್ತಿನಾ
	4. ಲು ಕಾರಿಯ ಮೆದಿಯೂ	9. ಯಕ್ಕ ಮಂಗಳ ಮಹ
	5. ರಬಯಕುಂದದ	10. ಶ್ರೀ

*Note.*

This inscription is engraved on a mâstikal which, unlike the usual stones of that class, contains the full image of the woman who immolated herself. The first line of the record is written above the head of the woman and the remaining lines on a side below. No definite date is given but the name of the king Dêvarâya in whose reign the record was composed and the year Vikritu and the nature of the characters in the inscription suggest that the record belongs to A. D. 1410 (Vikritu), in the reign of Dêvarâya I of Vijayanagar.

The inscription records the death, as *sati* of Sâyakka, wife of Bayichaya of Chilya Bêgûr in Bayikunda belonging to Kâriya Medeyûr on the 4th lunar day of the bright half of Chaitra in the year Vikritu probably equivalent to March 10, 1410 A. D.

58

On a Mâsti-stone in the village Keladi, in the same hobali of Sâgar.

Kannada language and characters.

Size 5' × 1—6"

ನಾಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕೆಳದಿಯಲ್ಲಿರುವ ಮಾಸ್ತಿ ಪ್ರತಿಮೆಯ ಕಲ್ಲಿನ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಮಾಸ್ತಿಯ ಪ್ರಮಾಣ 5' × 1'— 6"

1. ಜಯಾಭ್ಯುದಯ	13. ಲಿ ಗುತ್ತಿ ರಾಜ್ಯ . . . . .
2. ಶಕ ೧೩೨೬	14. . . . .
3. ನೆಯ ತಾರಣ	15. . . . . ಕುಂ
4. ಸಂವತ್ಸರದ	16. ದ ನಾಡಕೆಳ
5. ಮಾರ್ಗಸಿರದ	17. ದಿಯಹರಿ
6. ಮವಸೆಯ	18. ಯಗ ಉಡನು
7. ಲಿ   ಶ್ರೀಮ	19. ಅ[ತನ]ಮದ
8. ತು ಶ್ರೀವೀರ	20. ವಳಿಗೆ ಮೇಚಿ
9. ಹರಿಹರ	21. ಗಲಡಿಸ
10. ರಾಯನುರ	22. ಹಿತಸ್ವ
11. ಜ್ಯವನು ಅ	23. ಗ್ಗಸ್ತನಾದ
12. ಲತ ಯಿದ್ದ	24. ನು

#### Transliteration.

1. jayâbhyudaya	13. li Gutti-râjya
2. Śaka 1326	14. . . . .
3. neya Târana-	15. . . . . Kun-
4. samvatsarada	16. danaḍa Keḷa-
5. Mârgasirad a-	17. diya Hari-
6. mavaseya-	18. ya-gaudanu
7. li   śrîma-	19. â [tana] mada-
8. tu śrî vîra	20. vaḷige Mēchi-
9. Harihara-	21. gauḍi sa-
10. râyanu ra-	22. hita sva-
11. jyavanu â-	23. rggastanaḍa-
12. lûta yirdda-	24. nu



Note.

This is also a mâstigal inscription and records the death of Mâchigaudi as a *sati* with her husband Hariyagauda of Keladi in Kundanâd district in Guttî (Chandragutti) kingdom during the reign of the Vijayanagar king Harihara (II). The date of the record is Ś 1326 Târaṇa sam. Mârgaśira ba. 30 corresponding to 2nd December 1404 A. D.

59

On a second Masti stone at the same village of Keladi

Kannada language and characters.

ಕೆಳದಿಯ ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಒಕ್ಕೈ ಮಾಸ್ತಿ ಕಲ್ಲು

1. ಶಕ ೧೩೭೫

2. ಶ್ರೀಮುಖ

3. ಸಂಕಾರ್ತಿಕ ಶುಕ್ರ

4. ೧೫ ಲು

Note.

This is also a mâstigal inscription. The writer, however, has stopped in line 4 after merely giving the date. The name of the woman who died as *sati* is not given. It may be remarked that only the right hand of the woman is sculptured here and not her full image. Below the hand the figures of herself and her husband are carved in bas-relief. The date given is Ś 1375 Śrîmukha sam. Kâr. su 15, equivalent to 17th October 1453 A. D.

60

On a stone set up in front of the Virabhadra temple to the south of the village Nâḍakalsi in the same hobli of Sâgar.

Size 3' x 1'.

Kannada language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ನಾಡಕಲಸಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ದಿಕ್ಕಿನಲ್ಲಿ ವೀರಭದ್ರ

ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಕಲ್ಲು.

ಸೂರ್ಯ

ಸಿಂಹಲರಾಟ

ಚಂದ್ರ

ಪ್ರಮಾಣ 3' x 1'

1. ಶ್ರೀಗಣಾಧಿಪತಾಯನಮಃ || ಶ್ರೀಅಘೋರೇಶ್ವರಾಯಂ
2. ನಮಃ | ಶುಭಮಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಭ
3. ಚಂದ್ರಚಾಮರ ಚಾರವೆ || ತ್ರೈಲೋಕ್ಯನಗರಾ
4. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಾಂಭವೆ || ಸ್ವಸ್ತಿ
5. ಶ್ರೀಜಯಾದ್ಭುತಯ ಶಾಲಿವಾಹನ ಶಕವರುಶ
6. ೧೪೫೫ನೆಯ ಪರಿವರ್ತನಕ್ಕೆ ಸುಖವ || ಶ್ರೀಮುಖ
7. ಸಂವತ್ಸರದ ಶ್ರವಣ ಶು ಕಲು ಶ್ರೀಮತು ಕೆಳದಿ
8. ಯ ರಾಮರಾಜನಾಯಕರೂ ಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿಸಿದ

9. ಸಿರಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ | ನಂಮಹಿರಿಯು
10. ರಿಗೆ ಸಕಲಪುಂಜ್ಯ ವಾಗಬೇಕೆಂದು | ಶಿವಲೋಕಪ್ರಾ
11. ಪ್ರಿಯಾಗಬೇಕೆಂದು | ನಂಮ್ಮಕಾಣಾಚಿ ಸೀಮೆಕೆಳ
12. ದಿ ಸೀಮೆಯೊಳಗಣ ಕಲಿಸೆಯ ಪೇಲೆಯ ಸೆ
13. ಚೆ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳಿಗು ಹೆರದರಿಗು ಅಪುತ್ರಿ
14. ಕೆಯಧಾರೆನೆಂದುಬಿಟ್ಟವಾಗಿ | ಮೃತವಾದ
15. ವರಿಗೆ ಅಂಣತಂಮ ದಾಯಾದ್ಯ ಸಾವಂತರು
16. ಆದಾದರೂ ಯಿದರೆ | ಅವರು ಉಂಟಲಿ | ಆರೂ
17. ಯಿಲ್ಲದಿದ್ದರೆ ಮೃತವಾದವನ ಹೆಂಡತಿಗೆ ಕೊ
18. ಟ್ವ ಮಿಕ್ಕದ ಕೆರೆಕ[ಚೆ] ದೇವಸ್ಥಾನಕೆ ಕೊಡೋಣ ವಲ್ಲ
19. ದೆ ನಂಮ ಅರಮನೆಗೆ ತೆಗೆದುಕೊಳ್ಳಲಿಲ್ಲ | ನಂ
20. ಮ ಕೆಳದಿ ಸೀಮೆಗೆ ಸಲುವ ದೊರೆಗಳಾರಾದರೂ ಕಕ್ಕು
21. ಲತೆಯ ಮಾಡಿ ತೆಗೆದುಕೊಂಡರೆ ಎಮಲೋಕ ಪ್ರಾಪ್ತಿ
22. ನರಕಲೋಕ ಪ್ರಾಪ್ತಿ | ತಂಮ ಮಾತ್ರಗಮನವ ಮಾಡಿದ
23. ದೋಶಕೆ ಹೋಹರು ಎಂದು ಅಪುತ್ರಿಕೆಯಧಾರೆ
24. ನೆರ್ವೆದುಬಿಟ್ಟು | ಬರದು ಪ್ರಸಿದ್ಧಿಯ ಮಾಡಿ
25. ದ ಶಿರಾಶಾಸನ | ಯಿದಕ್ಕೆ ಸಾಕ್ಷಿ ಅಧಿತ್ಯ ಚಂದ್ರಾ
26. ವನಿಲೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿ ರಾಘೋಹೃದಯ
27. ಯುಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ | ಉಭಯ ಚ
28. ಸಂಧ್ಯಗಾ | ಧರ್ಮೋಪಜಾನಾತಿ ನರಶ್ಚಪು
29. ತ್ತಂ ||೦|| ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾ
30. ಭ್ರೇಯೊನ್ಮಪಾಲನಂ | ದಾನಾತ್ವರ್ಗಮವಾ
31. ಪೋತಿಪಾಲನಾದಚುತಂ ಪದಂ||
32. ಸ್ವದತ್ತಾದ್ಯಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾ
33. ನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ
34. ಸ್ವದತ್ತಾ ನಃ ಪಲಂ ಭವೇತು ||೦||

*Transliteration.*

1. śrī Gaṇādhīpatāyaṃ namaḥ|| śrī Aghôrêśvarāyaṃ
2. namaḥ| śubham astu namas tunga-śiraś-śhumbhi-
3. śhandra-śhāmara-śhârave|| trailôkya-nagarâ-
4. rambha-mûla-stambhâya Śâmbhave|| svasti
5. śrī jayâbbudaya Śâlivâhana śaka varuśa
6. 1495 neya parivartanakke saluva| Śrīmukha-
7. samvatsarada Śravaṇa śu 5 lu śrīmatu Kêladi-
8. ya Râma-râja-nâyakarû pratishṭhêya mādīsida
9. silâ-śâsanada kramaventendare| namma hiriya-
10. rige sakala-punya-vâgabêkendu Śivalôka-prâ-
11. ptiyâgabêkendu| namma kâṇâchi-sîme Kêla-
12. di-sîmeyolagaṇa Kaliseya pêṭheya se-

13. ti paṭṭaṇasvāmigaligu haraḍarigu aputri-
14. keya dhāreṇeṇaḍu biṭṭevāgi ! mrutavāda-
15. varige amṇa taṃma dāyāḍya sāvantarū
16. ârâḍarû yidare! avaru uṇṇali ârû
17. yilladiddare mrutavāḍavana heṇḍatige ko-
18. ṭṭu mikkada kere kaṭe devastānake koḍḍṇa-valla-
19. de naṃma aramanege tegeḍu koḷalillâ naṃ-
20. ma Keḷadi-sīṃnege saluva doregaḷârâḍarû kakku-
21. liteya mādī tegeḍu koṇḍare Emaḷōka-prâpti
22. naraka-lōka-prâpti! taṃma mâttru-gamanava mādida
23. dōśake hoharu endu aputrikeya dhāre-
24. n erreḍu biṭṭu! baradu prasiddhiya mādī-
25. da sīlâ-sāsina! yidakke sākshi âditya-chandrâ-
26. vanilô' nalaścha dyaaur-bhūmir âpô hrudaya-
27. m Yamaś cha ahaś cha râtrīś cha! ubhaya cha
28. sandyanâ! dharmōpi jānāti naraś cha vru-
29. ttam || o || dāna-pālanayôr madhyê dānâ-
30. chhrêyô nrupālanam! dānât svargam avâ-
31. pnōti pālanâḍ achutam padam
32. svadattâ [d] dviguṇam puṇṇyam paradattâ-
33. nu-pālanam! para-dattâpahârēṇa
34. svadattâ nih-palam bhavētu

*Translation.*

Obeisance to Gaṇâdhipati. Obeisance to Aghôrêśvara.

Good fortune. Salutation to Śambhu.

Be it well. On the 5th lunar day of the bright half of Śrāvaṇa in the year Śrīmukha corresponding to the year 1495 of the Śâlivāhana era, the illustrious Rāmarâjanâyaka of Keḷadi set up the following stone śāsana:—

In order that our ancestors might obtain spiritual merit and attain the region of Śiva, we have granted with pouring of water the right of *aputrike* (succession to the estates of people who die leaving no issue) to all the *settīs*, *paṭṭanasvāmīs* and merchants of the *pēṭhe* (bazaars) of Kalise in Keḷadi-sīme, which has been conferred on us (by the king). In case the deceased have elder or younger brothers, or kinsmen, etc., they might enjoy the estate. If none such is forthcoming, the widow of the deceased might take the estate and that which is left (after her death?) might be given away for a tank, embankment or temple. But it will not be taken to our palace. In case any rulers of Keḷadi-sīme seize the same by greed, they will go to the region of Yama and hell. They will incur the sin of incest with their mothers.

Thus is the right of *aputrike* given away with pouring of water and the same is written (on stone) and published in this stone śâsana.

The witnesses to this:—the sun, moon, wind, fire, heaven, earth, water, human heart, Yama, day, night, the two twilights, and Dharma know the deeds of man:—

Between protecting a grant and making a new grant, protecting is more meritorious than making a grant. By making a grant, one attains *svarga* (a heaven from which there is a fall) but by protection of a grant one attains a region from which there is no fall. It is hence as meritorious to protect another's gifts as to make a gift oneself. By seizing what another has given away, one's own gifts become fruitless.

*Note.*

This record is of some interest as it describes an important concession relating to the succession to the estates of persons who died without leaving issue. According to the present record the kings of Keladi gave up the right of escheat to such property, and allowed it to be given away, in case there were no agnates of the deceased and after due provision for the widow, to some public charity such as construction of tanks, temples, etc.

But this privilege seems to have been conferred on the merchants of the village Kalase where the inscription is found. Whether similar privileges were conferred on other villages it is difficult to say though it is quite probable that such rights were granted elsewhere also in the kingdom of Keladi. This information regarding escheat to the king is interesting to students of Hindu law.

The date of the grant Ś 1495 Śrîmukha Śrâv. śu. 5 corresponds to August 3, 1573 A. D. and the king who issued it was Râmarâjanâyaka, king of Keladi (1570-1582 A. D.)

61

On a Viragal set up in the door way of the Virabhadra temple at the same village Nâdakalasi.

Size 5'—6" × 1'—0".

Kannada language and characters.

ನಾಡಕಳಸಿಯ ವೀರಭದ್ರನ ಗುಡಿಯ ಬಾಗಿಲಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ದಂಪತಿಗಳು

ಚಾಮರಗೌಡ

ಶಿವಲಿಂಗ, ಪೂಜಾರಿ.

ಪ್ರಮಾಣ 5'—6" × 1'—0"

1. (ಚಕ್ಕೆ ಎದ್ದಿದೆ) ದುರ್ಮತಿ ಸಂವತ್ಸರದ ಮಾ . . . . .
2. ಮಗಳು ಬೊಮ್ಮರಸಿ ಯೂ ದೇವರ ಪಾದ [ದಲ]
3. ಮಂಗಳವಾರದಲೂ ಕಲಸೆಯ ರಾಮ ಗೆ ಉಡ [ನೂಸಾ]
4. ಯೂಜ್ಯವನೆಯಾದರು. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ.

## Note.

This is an inscription engraved on a *vīragal* containing the usual sculptures including the figures of a husband and wife, Śivalinga, etc. A part of the first line has peeled off and several letters are hence lost.

It records the death of Rāmagaṇḍa, resident of the village Kalise and his wife Bommarasi on a Tuesday in the year Durmati. Although the Śaka year is not given the characters indicate that the year meant is probably 1201 A. D. (Durmati).

## 62

On a *Vīragal* set up on a side of the same *Vīrabhadra* temple at Nāḍakalasi.

Kannada language and characters.

Size 2'—6" × 3'—0".

ಅದೇ ನಾಡಕಳಸಿಯ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಎಡಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ ಹೂತಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2—6" × 3'—0"

(ಮೇಲ್ಗಡೆ ಸಿಂಹಲರಾಟ, ಕೆಳಗಡೆ ದೇವಸ್ಥಾನ, ದೇವಸ್ಥಾನದ ಒಂದು ಭಾಗದಲ್ಲಿ ಕೈ ಮುಗಿದುಕೊಂಡಿರುವ ಭಕ್ತ, ಮಧ್ಯದಲ್ಲಿ ಶಿವಲಿಂಗ, ಪೂಜಾರಿಗಳು. ಬಲಭಾಗದಲ್ಲಿ ಬಸವ, ಕರಡವಾದ್ಯದವನು.)

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶ್ರೀಮನು ಮಹಾ [ಮಂಡಲೇಶ್ವರಂ] ಬಿಲ್ಲೇಶ್ವರ ದೇವರ ದಿವ್ಯ ಶ್ರೀ
2. ಪಾದ ಪದ್ಮಾರಾಧಕಂ ಶ್ರೀ ಮನು . . . . . ರರ ಗಂಡ
3. ಬೀರರಸರು ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂದ . . . . . ವಿರೋಧಿಕ್ರಿತು
4. ಸಂವತ್ಸರ ಆ [ಪ್ರಾ] ಡ ಬಹು . . . ವಾರದಂದು ಶ್ರೀ ಮನು ಮಹಾ

[ಮುಂದಕ್ಕೆ ಕಾಣುವುದಿಲ್ಲ.

## Note.

This is also another *vīragal* inscription. The sculptures dealing with the Kailāsa scene usual in such stones are very elaborately carved in this *vīragal*, a miniature temple with a lion face above, with the Śivalinga, priests, bull, hero with folded hands, and bandsmen inside the temple. Only a portion of this *vīragal* has been recovered from the earth where it was buried. The rest seems to have been cut off and transferred elsewhere.

The inscription seems to record some event, probably the death of a hero, during the reign of the illustrious mahāmaṇḍalēśvara Bīrarasa, worshipper of the holy lotus feet of the god Bīllēśvara in the year Virōdhikrit, in the dark half of the month Āṣāḍha. Evidently the Śāntara king or feudatory Bīrarasa, several inscriptions of whose reign (E. C. VIII, Sagar 119, 146, 150, etc.) are recorded in the neighbourhood is referred to here and the year Virōdhikrit may correspond to 1251 A.D.

On a vîragal set up in front of the same Vîrabhadra temple in Nâḍkalsi.

Size 4' × 4'.

Kannaḍa language and characters.

ನಾಗರದ ತಾಲ್ಲೂಕು ನಾಡಕಳಸಿ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 4'.

(ಮೇಲ್ಭಾಗ ಒಡೆದುಹೋಗಿದೆ)

1. ಜ್ಯಂಗಯ್ಯತ ಮಿರೆ ಕೀಲಕ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಸು. || ಸ್ವಸ್ತಿ
2. ಶ್ರೀ ಮಂಮ್ಮಹಾ ಮಂಡಳೇಸ್ವರ ಸಿಂದ ಗೋವಿಂದ ಸಿತಗರ ಗಂಡ ಪಾ
3. ತಾಳ ಚಕ್ರ ವರ್ತಿ ಯೀಶ್ವರದೇವನ ತಮ ಸೋಯಿ ಬಲ್ಲಹ ದೇವ
4. . . ದ್ರಾಸನಂ ಬೀರರಸ ಬೊಮ್ಮರಸನುಂ ಹೊಂಬುಚ್ಚದ ಕಾಳೆಗಡಲು
5. ತಲು ತಿಲ್ಲಿದು ಮೇರು ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದನು ||

*Transliteration.*

1. . . . . jyam geyvutamire Kîlaka-samvatsarada Pālgūṇa su svasti
2. śrīmaṁ mahāmaṇḍalēśvara Sinda-Gôvinda sitagara-gaṇḍa Pâtāḷa-
3. chakravartti Yîsvaraḍevana tamma Sôyi-Ballaha-dêva.
4. . . . drâsanuṁ Bîrarasa Bommarasanuṁ Hombuchchada kâlegadalu
5. talutiridu mēṛedu suralôka-prâptanâdanu.

*Note.*

This is also another vîragal inscription, the top portion of which is lost. Some letters in the beginning of lines 3 and 4 have also become worn out and are not legible. The record is dated in the bright half of the month Phālgūṇa in the year Kîlaka and mentions the death, in a battle at Hombuchcha (same as the village Humcha in Nagar Taluk), of Bîrarasa Bommarasa and Sôyi Ballahadêva, younger brother of Îśvara-dêva who has the titles mahāmaṇḍalēśvara, Sinda-Gôvinda, punisher of adulterers.

The above titles of Îśvaradeva show that he was a king of the Sinda dynasty, who is referred to in an inscription at Kuppaṭṭûr (E. C. VIII Sorab 276 of about 1180 A. D.). Bîrarasa Bommarasa was either a warrior under him or was the same as the Śântara king or feudatory of that name. The year Kîlaka of the present record may therefore be the same as 1188-1189 A. D. and the record belongs to the close of February in 1189 A. D.

On a stone set up in the wet land of Gauribhaṭṭar, to the west of the same village Nâḍkalsi.

Size 3'—0" × 3'—9".

Kannaḍa language and characters.

ಅದೇ ನಾಡಕಳಸಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿರುವ ಗಾರೀಭಟ್ಟರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'×3'—9"

ಸೂರ್ಯ,

ಚಂದ್ರ,

- |                   |                          |
|-------------------|--------------------------|
| 1. ವೇದಾಂತಿಭಾ      | 6. ಆದಿಯಪನಾಯ್ಕ            |
| 2. ನಪ್ಪನವ್ರಿತ್ತಿ  | 7. ಬಾಗಿಲ                 |
| 3. ಪ್ಷಗೋತ್ರದ      | 8. ದ ಕಾರ್ತಿಕ ಶುದ್ಧ 12 ಲಾ |
| 4. ರುಕುಶಾಖೆಯವರಿ   | 9. ಸ್ವಭಾನು ಸಂವತ್ಸರ       |
| 5. ರೂಕೋಟ್ಟಧರ್ಮಸ್ವ |                          |

*Transliteration.*

1. Svabhānu-samvachhara-
2. da Kārtika śudha 12 lā
3. Bāgila
4. Ādiyapa-nāyaka-
5. rû koṭṭa dharmasva
6. Ruku-śākheya Vāsi-
7. shṭha-gōtrada
8. Vedānti Bhā-
9. nappana vritti

*Translation.*

This is the *dharmasva* (estate of charity) given by Ādiyapanāyaka of Bāgila on the 12th lunar day of the bright half of Kartika in the year Svabhānu:—

The vritti of Vēdānti Bhānappa of Rikṣākhā and Vasishṭha-gōtra.

*Note.*

A peculiarity of this inscription is that the lines are written in a wrong order. Their order, as found in the inscription, is as follows:—8, 9, 7, 6, 5, 4, 3, 2, 1. The characters seem to belong to the latter half of the 18th century A. D. and the date of the record, Svabhānu sam. Kār. śu 12 may be equivalent to 17th November, 1763 A. D.

65

On a stone set up in the wet land of the paṭel to the south of the same village Nāḍkalasi

Size 2'×1'.

Kannada language and characters.

ಅದೇ ನಾಡಕಳಸಿ ಗ್ರಾಮದ ದಕ್ಷಿಣ ಪಕ್ಕೇಲರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'×1'

ಸೂರ್ಯ, ಚಂದ್ರ,

ಉಳಿ, ಕೊಡತಿ.

1. ಶ್ರೀ ಗಣಾಧಿಪತಿಂ ನಮಃ ನಮಸ್ತುಂಗ ಶರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾ
2. ಮರಚಾರವೇ! ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಾಂ

3. ಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾದ್ಭುದಯ ಶಾಲಿವಾಹನ ಪು
4. ವರುಷ ಸ ೧೦ ೪೦ ೨೯ ಪರಿವರ್ತಕೆ ಶಲುವ ಕ್ಷಯ
5. ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬಹುಳ ೧೦ ಮಿಯಲು ಎಡವೆ
6. ಮೂರರಿ ಕೆಳದಿಯ ಚೂಡಗಾಡರು ಕಲಿಸೆಯ ಕಲು
7. ಕುಟಿಗೆ ವೀರಪ್ಪೆಯನ ಮಕಳಿಗೆ ಕೊಟ ಭೂಮಿ ಹಂಣಿ [೦]
8. ದಾ ಗಂಡಿಗೆ ಮೂಲವೆಂದು ಕೊಟ ಭೂಮಿ ಅರು ಅಳು
9. ಪಿದವನು ತನ್ನ ತಾಯಿ ತಂದೆಯ ಬ್ರಾಹ್ಮಣ ೧೦೦೦ ಗೋವಾ
10. ಸವಿರಾ ಇದನೆಲವನು ವಾರಣಸಿಯಲಿ ಕೊಂದಾದೊಶಕೆ ಹೋ
11. ಗಲಿ ಪಾಲಿಸಿದ ಅವನೂ ಸುಖ ರಾಜ್ಯವನು ಆಳುಹನು

*Transliteration.*

1. śrī Gaṇādhīpatim namaḥ namas tunga-śiras-tumbi-chandra-chā-
2. mara-chārave | trailōkya-nagarārambha-mūla--stambhāya Śam-
3. bhava svasti śrī jayādbhudaya Śālivāhana shakha
4. varuṣa sa 10 40 29 parivartake śaluva Kshaya-
5. samvatsarada Mārgasīra bahula 10 miyalu Eḍava-
6. murāri Keḷadiya Chaudagaḍaru Kaliseya kalu-
7. kuṭiga Vīrapaiyana makalige koṭa bhūmi hemṇi [n]-
8. dā gaṇḍige mūlavendu koṭa bhūmi aru ālu-
9. pidavanu tanna tāyi tandeya brāmhara 1000 gōva
10. savirā idanelavanu Vāraṇasiyali kondā dośake ho-
11. gali pālisida avanū sukharājyavanu āluhanu

*Note.*

This inscription begins with an invocation to the gods Gaṇēśa and Viṣṇu and records the gift of some land (apparently the plot of the wet field in which the śāsana stone is set up) by the king of Keḷadi named Chaudagaḍa to the children of Vīrapaiya, *kalukuṭiga* (stone-carver) of the village Kalise. It was stipulated in the grant that the above estate should follow the rule of succession to males through females. The usual imprecation against the violaters of the grant is given at the end. The date given is Ś 1429 Kshaya sam. Mār. ba. 10. Kshaya is Ś 1428 and not Ś 1429 as stated in the record. Taking the name of the year as correct, the date corresponds to 9th December 1506.

This inscription therefore belongs to the founder of the Keḷadi state, Chaudappa-nāyaka (1499-1513). Records of this ruler are rather rare and it is interesting to note that only the title Eḍava-Murāri is applied to the king. The rule of succession laid down in this record is known as Aḷiya-santānam, descending to sister's son and is often found in parts of Malnāḍ and the adjoining Kanara District. The stone-engravers were often patronised by the kings and nobles and granted small pieces of land for their maintenance.



In the forest adjoining the village Bairâpura, on a 1st viragal standing near the Siddhêśvara temple.

Size 5' x 3'.

Kannada language and characters.

ಅದೇ ಅನಂತಪುರದ ಹೋಬಳಿ ಬೈರಾಪುರದ ಕಾಡಿನಲ್ಲಿರುವ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ  
ಬಳಿ ನಿಂತಿರುವ ೧ನೆಯ ವಿರಗಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' x 3'.

1. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚ ಮಹಾ ಸಬ್ದ ಮಹಾ ಮಂಡಳೇಶ್ವರ ಉತ್ತರ ಮಧುರಾಧೀಶ್ವರಂ ಪುಟ್ಟಿ ಪೊಂಬುಡ್ಡೆ
2. ಪುರವರಾಧೀಶ್ವರಂ ಪದ್ಮಾವತಿ ದೇವೀ ಲಬ್ಧ ವರ ಪ್ರಸಾದ ಮೃಗಮದಾಮೋದ ಸಹಸೋದ್ಧಾಮ ಮಂಡಕ
3. ದಳ ರುದ್ರ ತೊಂಡ ಮಂಡಳಿಕುಳಾಚಳವಜ್ರದಂಡ ರಿಪು ಮಂಡಳಿಕ ಪತಂಗ ದೀಪಾಂಕುರ ನಾಮಾದಿಸ
4. ಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ ವಿರ ಶ್ಯಾಂತರ ದೇವರು ಸಾಂತಳಿಗೆ ಸಾಯಿರ ಮುಮಂ ಸುಕ ಸಂತತಾ  
ವಿನೋದ
5. ದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತ ವಿರೆ ತತು ಪಾದ ಪದ್ಮೋ ಪಜೀವಿ|| ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ದ್ರೋಹಿ
6. ಘರಟ್ಟು ರಿಪು ಕುಮಾರ ತಾರಕ ಸಡಾನನ ಸಾಹಸ ಪೈನತೇಯ ಸತ್ಯ ರಾಧೇಯನ ಸಹಾ
7. ಯ ಸೌರ್ಯ ಹರುಶ ನಾರಾಯಣ ನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತು ವೀ
8. ರ ಬೀರರಸ ನಳಿಯ ತೈಲರಸಂ ಹರತಾಳು ಹಂನರಡು ಕಾಡವರಿಗೆ ಹಂನರಡು ಕ
9. ತ್ರಿಗಹಳ್ಳಿ ನಾಡವಳ್ಳಿ ನೆಲ್ಲವಾಡಿ ಸಹಿತ ಯಾಳುತ್ತ ವಿರಲು ಆನಂದ ಸಂವತ್ಸರದ ಚೈತ್ರಸು
10. ಧ್ವ ದಸಮಿಯಂದು ಮೂಡನಾಡ ದೇಸಿಂಗವೆಗ್ಗಡೆ ಸಿರಿಯಂಮವೆಗ್ಗಡೆ ಹಿರಿಯ ಹಾರಿಕವಂ
11. ಹಾಯ್ದು ಸೆಣ್ಣೆ ಕಪುವಂ ಕೊಂಡು ಹೋಗಿರಾ ನಾಡ ಸಮಸ್ತ ಹುಯ್ಯಲು ಸಿಂಗದೇವನ ಸಾತಳಿ
12. ಗೆಯ ನಾಯಕರೆಲ್ಲಂ ತಾಗಲು ನೆಲ್ಲವಾಡಿಯ ಪ್ರಭು ಬೆಳಗಾಡ ಬಾಗಿಯಬ್ಬೆ ಗಾವತಿಯ
13. ಸುಪುತ್ರಂ ಶಿವಪಾದ ಶೇಖರಂ ಕಲಿಯಮ್ಮ ಗೌಡನ ಮಗಂ ಬೆಳೆಯಂ ಪೋಗಿ ತಳ್ಳಿಹಿದ ಪರಾ
14. ಕ್ರಮವಂತೆಂದಡೆ|| ಕಕ್ಕಂಬಿಂ ಮೊನೆಯಂ ಬಿಂ ನೆಲೆಗಕ್ಕಂ ಬಿಲ್ಲಾಂತು ಕೆಲ್ಲ ಕೆಲ್ಲಂಬುಗಳಿಂಚೆ
15. ಕ್ಕನೆ ಪೊಣದ್ದುರ ತಲೆಗಳು ಮೊಕ್ಕನೆ ಪೋವಿನೆಗೆಮೆಚ್ಚ ಬೆಳನಾಹವ ದೆಡೆಯೊಳು|
16. ಆರುವ ಮರುಳು ಅರುಣ ಜಳಮಂ ಪೀರುವ ಮರುಳು ಪೆಣದ ವ ಹಳೆಯ ಮೊಳಕಾಲಂ ಕಾರು
17. ವ ನರಿಯಹಗಂ ಪಾರುವ ಬಗ ಬೆಳನಿಹಿದ ಸಮರಾಂಗಣದೊಳೂ|| ಪ್ರ ||
18. ಆಂತ ವಿರೋಧಿ ಸೇನೆಯ ನಗುರ್ಬಿ ನೊಳಾಂತಿಹಿದಲ್ಲ ವಿರ ವಿಕ್ರಾಂತ ಸರಾಳಿಗಳುತ
19. ನುವನುಚ್ಚಲೊಡಂ ಶಿವಯೆಂದು ವಿರಸಿದ್ಧಾಂತದ ಪೊಸ್ತಕಂ ತವಣಿ ಕೋರೊಳಳುರ್ವಿಸಿದಂತೆ ವಿರವಿಕ್ರಾಂತ
20. ವ ನಾಸೆ ಮಟ್ಟು ಕಲ ಬೆಳೆಯನೆಯ್ದಿದ ದೇವಲೋಕಮಂ|| ಅಂತಾತ ನಾಳುತನಕ್ಕೆ ಮೆಚ್ಚಿ ತೈಲರಸ
21. . . . ಳಗಣಿಯೊಳಗೆ ಅರೆವತ್ತಲು ಗದ್ದೆಯಂ ನೆತ್ತರು ಕೊಡಗೆಯಾಗಿ ಬಿಟ್ಟನಿದನಳಿದನಾ
22. ವ ನೊವ್ವಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲು ಸಾಸಿ [ರ] ಕವಿರೆಯ ಬ್ರಾಹ್ಮಣರ ಕೊಂಡ ಪಾತಕ ನಿದಂ ಸ್ತುತಿ
23. ಪಾಳ್ಳಿದಂ ಆ ಬ್ರಾಹ್ಮಣರಂ ಕವಿರೆಯ ನಾಕ್ಷೇತ್ರದಲು ದಾನಗೊಟ್ಟು ಫಲ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
24. ವಾ ಯೋಹ ರೇತಿ ವಸುಂಧರಾ ಶಪ್ಪಿರ್ವರು [ಷ] ಸಹಸ್ರಾಣ ಪ್ರಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ಶ್ರೀ
25. ಸಕವರುಶ ೧೧೧೭ನೆ ಯಂದು ಸೇನ ಬೋವ ಬಮ್ಮಯ್ಯನ ಬರಹ

Transliteration.

1. svasti samadhigata-pañcha-mahā-sabda-mahā-maṇḍalēśvara Uttara-  
Madhurā-dhīśvaram Paṭṭi-Pomburchcha-

2. pura-varādhīśvaram Padmāvatī-dēvilabdha-vara-prasāda mriga-madā-  
mōda sāhasōddāma maṇḍalika-
3. daḷa-Rudra Tonḍa-maṇḍalika-kuḷāchaḷa-vajra-daṇḍa ripumaṇḍalika-  
patanga-dīpāṃkura nāmādi-sa-
4. masta-prasasti-sahitam śrī-Viraśyāntara-dēvaru Sāntaḷige-sâyiramumaṇ  
suka-sankatā-vinōda-
5. diṃ rājyam-geyyuttavire tatu-pāda-padmōpajīvi || svasti samasta-  
prasasti-sahitam drōhi-
6. gharatṭa ripu-Kumāra-Tāraka-Saḍānana sāhasa-Vainatēya satya-  
Rādhēyan asahā-
7. ya-saurya haruśa-Nārāyaṇa nāmādi-samasta-prasasti-sahitam śrīmatu vi-
8. ra Bīraranasana-āliya Tailarasam Haratāḷu-hanneradu Kāḍavarige-hanneradu  
Ka-
9. ttigehaḷli Nāḍavaḷli Nellivāḍi sahita yāḷuttaviralu Ānanda-saṃvatsarada  
Chaitra su-
10. ddha dasamiyandu Mūḍanāḍa Dēsinga-verggaḍe Siriyamma-verggaḍe  
Hiriya Hārikavam
11. hāydu sere-kaṇuvam koṇḍu hōgal ā-nāḍa samasta-huyyalu Simgadēvana  
Sātāḷi-
12. geya nāyakarellam tāgalu Nellivāḍiya prabhu Beḷagaḍa Bāgiyabbe-  
gāvitiya
13. suputram Śivapāda-śēkharam Kaliyamma-gauḍana magam Beḷeyam pōgi  
tāṭirida parā-
14. kramaventendaḍe || kakkambim moneyambim nelegakkam billāntu kella  
kellambugaḷim cha-
15. kkane poṇarddara talegaḷu mukkane pōpinegam echcha Beḷan  
āhavadēḍeyoḷu ||
16. āruva maruḷu aruṇa-jaḷamam pīruva maruḷu peṇada vahaḷeya mōlakālam  
kāru-
17. va nariy ahagam pāruva khaga Bēlanirida samarāṅgaṇadolū | vri ||
18. ānta virōdhi-sēneyan agurbinolānt iṇidalli vīravikrānta-sarāḷigaḷu ta-
19. nuvan urchchaloḍam Śiva yendu vīra-siddhāntada postakam tavaṇekōlōḷ  
aḷurvvisidante vīra-vikrānta-
20. van āsevaṭṭu kali Bēlayan eydida Dēva-lōkavam || antātan-aḷutanakke  
mechchi Tailarasa . . . .
21. . . . ḷagereyolage arevattalu gaddeyam nettaru-koḍegeyāgi biṭṭan idan  
aḷidan ā-
22. van orvvam Vāraṇāsi Kurukshētradalū sāsi[ra]-kavileya Brāmhaṇara  
konda pātakan idam prati-
23. pāḷisidam ā-Brāmhaṇaram kavileyan ā-kshētradalū dāna-goṭṭa phala sva-  
dattam para-dattam

24. vā yô harêti vasundharâ śashtir-varu[sha]-sahasrâṇi vrishttāyāṃ jāyate  
krimi  
25. Saka-varuśa 1117 ne yāndu sēnabôva Bommayyana baraha

*Translation.*

Be it well. While the illustrious Vira Śyāntaradēvaru, obtainer of the band of five musical sounds, *mahāmaṇḍalēśvara*, lord of the Northern Madhura, lord of the excellent city of Paṭṭi Pomburchcha, obtainer of excellent boons from the goddess Padmāvati, delighter in musk, great in prowess, a Rudra to the troop of *maṇḍalikas*, a thunderbolt to the mountain that is the Tonḍa-maṇḍalikas, a lamp to the moths, the hostile maṇḍalikas, possessed of all these attributes—was ruling the kingdom of Sântalige Thousand in peace and wisdom:—

While a dependant on his lotus feet:—Tailarasa, nephew (aliya) of Bîrarasa, possessed of all the excellent attributes, a grind-stone to enemies, Shaṇmukha to the Tāraka the hostile princes, a Garuḍa in prowess, a Karna in honesty, mighty without the help (of others), a Nârâyana in joy, possessed of all these titles:—was ruling Haratālu 12, Kāḍavarige 12, with Kattigahalli, Nāḍavalli and Nellivāḍi.—

On the 10th lunar day of the bright half of Chaitra in the year Ānanda, on Dēsingaverggaḍe and Siryammaverggaḍe of Mûḍanāḍ marching on Hiriya Hârika and carrying away the calves (cattle):—the uproar of all the nāḍ reached Siṅgadēva and all the nâyakas of Satalige. Thereupon Bēleya, son of Kaliyammagauḍa, whose head is on the feet of Śiva and the excellent son of Bēlagauḍa, chief of Nellivāḍi and Bāgiyabbegāṇiti, marched to battle and fought and slew (the enemies) and displayed his might thus:—

Bēla, a sun to the earth (?) took his bow and shot in the battle-field jagged and pointed arrows, all rushing one upon another, in such a manner as the heads of the fighting opponents flew away rapidly. In the battle-field where Bēla slew (enemies), (could be seen) demons crying out vociferously (in joy), and sucking blood, and jackals vomiting the knees of numerous dead bodies (swallowed) and vultures flying. During his fierce fight with the enemy troops, numbers of arrows discharged with all the might of heroes pierced his body, and the brave Bēlaya exclaimed “O Śiva” and fell on the earth like a book treating of the philosophy of valour resting on a *ṭavanekōl* (*ṭavanekōl*, a kind of stand for books) and eager to follow the path of the heroes, he reached heaven.

Pleased with his valour, Tailarasa granted as *nettaru-kodage* half a *mattal* of rice-land in . . . . Whoever destroys this will be guilty of killing a thousand cows and Brahmans in Vâraṇāsi and Kurukshêtra. Whoever protects this will get the merit of giving away those cows in those sacred places to those Brahmans. He who seizes lands given away by himself or others will be born as a worm in ordure for sixty-thousand years.

Written by Sēnabôva Bommayya in the Śaka year 1117.

## Note.

This viragal inscription describes the exploits of a warrior named Bêlagaṇḍa while protecting the cattle of Hiriya Hâraka, a village in the present Shikarpur Taluk, during the reign of the Sântara king Vîra Sântaradêvaru over the Sântalige Thousand kingdom. Tailarasa, nephew of Bîrarasa, is stated to have been governing under him Haratâlu 12, Kâḍavarige 12, Kattigahalli, Nâḍavalli and Nellivâḍi and Singadêva was the chief of the *nâḍakas* of Sântalige district. The attack on the village was made by Dêsingaverggâde, etc., of Mûḍanâḍ and Bêleya fought for the defence of the village on behalf of the Sântaras. The event is said to have taken place in Ânanda Sam. Chaitra śu 10. No Śaka year is given here. But in L. 25 a grant of land is stated to have been made by the prince Tailarasa in memory of his valour in Ś 1117. Hence the year Ânanda referred to before must be Ś 1116 and the date of the battle Chaitra śu 10 corresponds to April 2, 1194 A. D.

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On a 2nd viragal near the Siddhêśvara temple in the same village Bairâpur.

5' × 3'

Kannada language and characters.

ಅದೇ ಬೈರಾಪುರದ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ಎರಡನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5' × 3'

1. ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ಬ ಮಹಾ ಮಣ್ಣುಳ್ಳೇಶ್ವರಂ ಪದ್ಮಾವತೀಲಬುಧವರಪ್ರಸಾದ ಮೃಗ ಮದಾಪೋದನಾಮಾದಿ ಪ್ರಸಸ್ತಿ
2. ಸಹಿತ ಶ್ರೀಮತು ವಿರಸಾಂತರದೇವ ವರುಷದ ೧೯ನೆಯ ತಾರಣ ಸಂವತ್ಸರದ ವೈಸಾಖ ಸುಧ ೫ ಬ್ರಹ್ಮವಾರ
3. ದಂದು ಸ್ವಸ್ತಿಶ್ರೀಮತು ಭುಜಬಳ ಚಕ್ರವರ್ತಿ ತ್ರಿಭುವನಮಲ ಒಜಣದೇವರಸರುಂ ಪ್ರಿಥ್ವೀಶ್ವರನಾಗಿ ಕಲ್ಯಾಣದನೆಲೆವೀ
4. ಡಿನೋಳು ಸುಕಸಂಬತಾವಿನೋ (ದಿ) ದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತಮಿರೆ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಹಿರಿಯದಂಡನಾಯಕರು ಅರಳಯನು
5. ಬನವಸೆಪ್ಪನ್ನರ್ ಧಾಸಿರದಿಪಡಲಯ್ಯನುಂ ಹೊಂಬುಚ್ಚದಸಿಂಗಿದೇವನುಂ ಹೊಸಗುಂದದ ಬೀರರಸನ ಮೇಲೆ ನಡದುಹೋಗಿನ
6. ಲು ಹತುಸಾಸಿರ ಕುದುರೆ ಅಯ್ಯತ್ತುಸಾಇಗಾಳದಳ ಧುರಕೆಹೋದಲ್ಲ ಪುಟದಕೆಳಗಣ ಅಶ್ವರಸುಜಗದೇವ ರಸನೊ
7. ಇಗಾಗಿ ನಡೆದುನಾಡಕಡಿಸುತ್ತವಿರಲು ನೆಲ್ಲವಾಡಿಯತಲಗಿಣಬಸೆಟ್ಟಿಯಮಗ ಹಳೆಯಮ್ಮ ಗೌಜವಸುಟ್ಟಂ
8. ದಾಸರಕೆತ್ತಿನಡೆವ ಬೀಡನಡೆಯಲೀಯದೆಕಾದುತ್ತಿರಲು ಹಲಉಕುದುರೆಹರಿಇಸಲು ಕಳಹಾಯ್ದು ಕುದುರೆಯಕೆ
9. ಡಹಿ ಹುತ್ತಮೇಜುಹುಲ್ಲಂ ಕಟ್ಟಿದರಕೊಲರೊಲ್ಲದೆಕಾಯ್ದು ಕಳಹಿ ಸತ್ತು ಸುರರೋಕಪ್ರಾಪ್ತನಾದ || ಚತೇನಲ
10. ಭೃತೇಲಕ್ಷ್ಮೀ ಮೃತೇನಾಪಿಸುರಾಂಗನಾ ಕ್ಷಣವಿಧ್ವಂಸಿನಿಕಾಯೇ ಕಾಚಿಂತಾಮರಣೀರಣೀ || ಎಂಬನೀತಿ ಇಂದ
11. ಸತ್ತನಾತನ ಮಯ್ಯುನಬಮಣನು ಕಲ್ಲನಿಲಿಸಿ ಪರರೋಕ ವಿನೇಯಮಾಡಿಸುರರೋಕಪ್ರಾಪ್ತರು ಮಾಡಿದ.

12. ರು || ಗಂಡರಗಂಡ ಗುಣಿಯೆಂದು ಮನುಷ್ಯವರೇಣ್ಯನೆಂದು ಭೂಮಂಡಲಸೇವ್ಯನೆಂದು ಕಲಿಯೆಂದು
13. ಬುದ್ಬ್ರಜವಕ್ತ್ರಪದ್ಮಿನೀಚ್ಛಂದಮರೀಚಿಯೆಂದು ಧರೆ ಬಣ್ಣ ಸುತಿಪುರುಕೂರ್ತುಗೊಂಡು ಹಳೆಯಮನೆಟ್ಟಿಯ ನಾಡಿನೊ . . . .
14. ನರಾತಿಭಯಂಕರಬಾಹುದಂಡನನು || ಚತುರಾಸ್ತ್ರಯಕಮಳಾಳಯನತಿಸಯ . . . . .
15. . . . . ದೊಲವಿಂವಾಕ್ಷತಿ ಪರಸಿ ಹಳೆಯಮನೆಟ್ಟಿಯ ಕುತುಕಮದೆನ್ನು ವರದೊಳು ನಿಲಿಪ್ಪಳು ||
16. ಮರೋಜನಮಗಂಬುವಯ್ಯನ ಸಿಳಾಲಿಕಿತ ಸೇನಬೋವಸಿಂಗಣನಕಬ್ಬ ||

*Transliteration.*

1. svasti samadhigata-pancha-mahâ-sabda mahâ-maṇḍalêśvaram Padmâvatî-labuda-vara-prasâda mrigamadâmôda nâmâdi prasasti-
2. sahita śrîmatu Vîra-sântara-dêva-varushada 19 neya Târaṇa-samvatsarada Vaisâkha sudha 5 Brihavâra-
3. dandu svasti śrîmatu bhujabaḷa-chakravartti Tribhuvanamala Bijanadêva-rasarum prithvîśvaranâgi Kalyâṇada nelevî-
4. ñinoḷu suka-sankhatâ-viñô (di) dadim râjyam-geyuttamire svasti śrîmatu hiriya-daṇḍanâyakaru Araḷayanu
5. Banavase-pannirchhâsiradi? Paḍalayyanum Hombuchchhada Singi-dêvanum Hosagundada Bîraranasamêle naḍadu hôgena-
6. lu hatu-sâsira-kudure ayvattu-sâyirâḷa daḷa Ghaṭada keḷagaṇa Âḷvarasu Jagadêvarasan o-
7. laḡâgi naḍedu nâḍa kiḍisuttaviralu Nellivâḍiya Teliga Aibiseṭṭiya maga Haḷeyamma Gaujava suṭṭ Am-
8. dâsarak etti naḍeva biḍa naḍeyal îyade kâduttiralu halaü kudure hariyisalu kaḷa-hâydu kudureya ke-
9. ḍahi? huttamêri hullam kachhidara kolal ollade kâydu kaḷihi satttu sura-lôka-prâptanâḍa || jiteṇa la-
10. bhyatê Lakshmî mritênâpi surâṅganâ kṣhaṇa-vidhvamsini kâyê kâ chintâ maraṇê raṇê || emba nîtiyinda
11. sattan âtana maiyduna Bamaṇanu kalla nilisi para-lôka-vinêya maḍi sura-lôka-prâp-taru mâdida-
12. ru || gaṇḍara-gaṇḍa guṇiyendu manusya-varêṇyan endu bhûmaṇḍaḷa-sêbyan endu kaliy endu buda-bra-
13. ja-vaktra-padmini-chchhaṇḍamarîchiy endu dhare baṇnisutirppudu kûrttu-gonḍu Haḷeyama-seṭṭiya nâḍino . . . . .
14. narâti-bhayamkara-bâhudanḍananu || Chatur-âsraya Kamaḷâḷayan âtisaya . . . . .
15. . . . . d olavim Vâksati parasi Haḷeyamaseṭṭiya kutuka-m adendu varadoḷu nilippaḷu ||
16. Marojana magam Buvayyana siḷâ-likita sênaḇôva Singaṇana kabba

*Translation.*

Be it well. On Thursday the 5th lunar day of the bright half of Vaiśākha the year Tāraṇa, being the 19th year of the illustrious Vīra Śāntaradēva, obtain of the band of five musical instruments, mahāmaṇḍalēśvara, possessed of excellent boons from Padmāvati, delighter in musk, having all these and other titles:—

Be it well. While the illustrious *bhūja-bala-chakravartī* Tribhuvanama Bijjanadēvarasa was ruling as the lord of earth, his kingdom in peace and happiness in his residence at Kalyāṇa:—

Be it well. The illustrious Hiriya-daṇḍanāyaka Aralāyaṇ and Paḍalaiya Banavase 12,000 and Singidēva of Hombuchcha ordered a military expedition against Bīrarasa of Hosagunda.—Thereupon an army of ten thousand horsemen and fifty thousand foot-soldiers went to battle. Then Jagadēvarasa, the Āḷva king below the Ghauts and others marched and were devastating the district. Thereupon Haḷeyamma, son of Aibiseṭṭi, *telliga* (oil-monger) of Nellivāḍi opposed the army which had burnt Gauja and which was marching to Andāsara and stopped its further progress. Several horses were next led against him. Haḷeyamma therefore marched through the battle-field, cut down the horses but sparing the lives of warriors who mounted anthills or chewed grass in their mouth (as a token of surrender) sent them away and dying attained heaven. Following the moral saying “The victor attains wealth and the slain have celestial damsels. When the body is liable to destruction any moment why grieve for death in battle?” he gave up his life.

His brother-in-law Bamaṇa set up this stone as a monument in memory of the deceased and enabled him to attain the region of the gods.

The world is praising with eagerness Haḷeyamaseṭṭi, possessed of arms dreaded by enemies, as the warrior of warriors, the best of men, worthy to be served by the world, valiant, and a sun to the lotus the faces of the learned men . . . . . The goddess of speech blesses Haḷeyamaseṭṭi and admiring him confers boons on him (?)

Marōja's son Buvayya's writing on stone. Śēnabōva Singaṇa's poetic composition.

*Note.*

This vīragal describes the exploits of a hero named Haḷeyama of Nellivāḍi in battle against the Āḷva king Jagadēvarasa. There was also a fight between Bīrarasa of Hosagunda and his overlord Vīra-Śāntaradēva. Several generals of the Śāntara king including Hiriya-daṇḍanāyaka, Aralāyaṇ and Paḍalayya of Banava 12,000 and Singidēva of Hombuchcha joined in this battle. The Kaḷachuri king Bijjanadēva is stated to be the king at Kalyāṇa in the record. Probably, he was the overlord of the Śāntaras.

No definite date is given in the record. The event is stated to have taken place on Thursday, the 5th lunar day of the bright half of Vaiśākha in the year

Târaṇa, 19th year of Vîra Śântaradêva. As Bijjala is also stated to be ruling at this time, Târaṇa can only refer to A. D. 1164 and the equivalent of the date is 28th April 1164 A.D. if the Nija Vaiśākha in the year is taken, and 29th March 1164, if the Adhika Vaiśākha is taken. Either way the week-day is wrong, the first coinciding with Tuesday and the second with Sunday. According to this year, Vîra Śântaradêva must have begun to rule in A. D. 1164 *minus* 18, *i.e.*, 1146 A. D.

## 68

On a stone set up in the wet land of Venkaṭagiriyaṇṇa in the village Belandûr, Anantapur hobali.

Kannada language and characters.

ಸಾಗರದ ತಾ|| ಅನಂತಪುರದ ಹೋಬಳಿ ಬೆಳಂದೂರು ಪಟ್ಟಣ ವೆಂಕಟಗಿರಿಯಪ್ಪನವರ  
ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಸೂರ್ಯ, ಚಂದ್ರ,

ವಾಮನ,

ಶಂಖ, ಚಕ್ರ,

1. ಆತ್ಮವಿಠ
2. ಲ ದಾಸಾ
3. ರ ಉತ್ತಿ

Note.

This small record inscribed on a stone containing the figure of Vâmana engraved thereon, records that the land in which it is set up is a grant (vṛitti) made to Âtma Viṭhala Dâsar. No date or king is mentioned. The characters seem to be of the 18th century A. D. Nothing is known about this donee in the village.

## 69

At the village Kannûr, on a stone set up in the wet land of Sînapṇa to the south.

Size 2'—8" × 1'—9"

Kannada language and characters.

ಸಾಗರದ ತಾ|| ಅನಂತಪುರದ ಹೋ|| ಕಣ್ಣೂರ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸೀನಪ್ಪನವರ  
ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—8" × 1'—9"

ಪೂಜಾರಿ, ಲಿಂಗ,

ಕಠಾರಿ,

ಆಕಳು, ಕರು,

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ !
2. ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂ
3. ಧವ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವರ್ಷನಾನಿ
4. ರದ ನೂಜಿಪುಷ್ಪತಾಯಿದನೆಯ
5. ಶುಭಕೃತು ಸಂವತ್ಸರದ ಮಾಘ ಶುಭ ಪಾ

6. ದಿವ ಶುಕ್ರವಾರದಂದು ಶ್ರೀಮದನಾದಿ
7. ಯಗ್ರಹಾರಂ ಕಂಠವೂರದ ಅಶೇಷಮ
8. ಹಾಜನಂಗಳ ಶ್ರೀಪದವ ಸುರ್ವಪೂಜೆ
9. ಯಿಂದಾರಾಧಿಸಿ ಶ್ರೀಮತು ಗವುತಮ
10. ಗೋತ್ರದ ಹರಿಹರ ಭಟ್ಟರ ಪುತ್ರರು ದಾ
11. ಮೋದರ ಭಟ್ಟರು ಹರಳಬಯಲಗಲ್ಲೆ
12. ಯ ಒಳಗೆ ಹಂನೇರಡು ಕಂಬವ ಹ
13. ಡದು ಅಗ್ನಿಪ್ರಗೈಯ ಧರ್ಮಕೆ ಬಿಟ್ಟರು ||
14. ಯೀಧರ್ಮವನ [ಳಿಪಿದವಗಂಗೆ] ಯ
15. ತಡಿಯ [ಲಿ] ಪಹಸ್ರಕವಿಲೆಯ ಕೊಂದ
16. ಪಾಪಕೆ ಹೋಹನು ಮಂಗಳಮಹಾ ||

*Transliteration.*

1. namas tunga-siras-tunga-chandra-châmarâ châravê
2. trailôkya-nagarâ-rambha-mûla-stambhâya Sâm-
3. bhava svasti sîrîmatu sâka-varsha sâsi-
4. rada nûra aruvatta âyidaneya
5. Subhakrutu-samvatsarada Mâgha sūdha pā-
6. diva Sukravâradandu sîrîmad anâdi-
7. yagrahâram Kannaṇavûrada asêsha-ma-
8. hâjanangala sîrî-padava suvarna-pûje-
9. yind ârâdhisi sîrîmatu Gavutama-
10. gôtrada Harihara-bhaṭṭara putraru Dâ-
11. môdara-bhaṭṭaru harala-bayala-galḍe-
12. ya oḷage hamneraḍu kambava ha-
13. ḍadu agnishṭhageya dharmake biṭṭaru ||
14. yî dharmavan a [lipidava Gange]-ya
15. taḍiya [li] shahasra-kavileya konda
16. pâpake hôhanu mangala mahâ ||

*Note.*

This record begins with the usual invocation to Śambhu and records the gift of a piece of land (12 poles in measurement) in a rice-field called Harala-bayala-galḍe by Dâmôdarabhaṭṭa, son of Hariharabhaṭṭa of Gautama-gôtra for the purpose of setting up an altar for offerings in fire (*agnishṭhage*). The land was acquired by the donor from the *mahâjanas* of the immemorial agrahâra Kannaṇavur (same as Kannaṇûr) after paying a suitable price in gold. The grant is dated S' 1165 Subhakrit sam. Mâgha su' 1 Friday corresponding to January 23, A. D. 1243, taking the Śaka year as the current year. The usual imprecation is found at the end of the grant.



At the village Gauja in the same hobli, on a stone set up near the village.

Size 2'—9" × 1'—0".

Kannada language and characters.

ಸಾಗರ ತಾ | ಅನಂತಪುರದ ಹೋಬಳಿ ಗೌಜಗ್ರಾಮದ ಕಾರೆಯ ಮನೆಯ ಬಯಲಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—9"×1'—0"

ಸೂರ್ಯ

ಲಿಂಗ

ಚಂದ್ರ.

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂ ಬಿ ಚಂದ್ರ
2. ಚಾಮರ ಚಾರವೆ ತ್ರಯಿಲೋ
3. ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
4. ಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
5. ಭೃದಯ ಶಾಲಿವಾಹನ ಶ
6. ಕ ವರುಷ ೧೪೮೯ನೆಯ ಪ್ರ
7. ಭವಸಂವತ್ಸರದ ಮಾಘ
8. ಬ ೧೪ ಶಿವರಾತ್ರೆ ಪುಂಣ್ಯ ಕಾ
9. ಲದಲೂ ಶ್ರೀಮತುಗೌಜದ
10. ಗೌತಮೇಶ್ವರ ದೇವರ ಶ್ರೀಪಾದ
11. ಕೈ ತಾ [ಗ] ತಿಯ ಬಯಿಚಯನಾ
12. ಯಕರು ಮಾಡಿದ ಧರ್ಮ ಕಾರೆ
13. ಮಕಿಯ ಹರುಬರಿಯೊಳಗೆ
14. ಕಾರುಕದಮನ್ಯ ತುಂಡುಗೆ
15. ದೆಯೊಳಗೆ ಬಿಟದತ್ತಿಖಯೆ
16. ರಡು ಅಮೃತಪಡಿ . . . . .
17. ಗದೆ ಉಭಯಂ ೬ ಮಂಗಳ
18. ಮಹಶ್ರೀ

*Transliteration.*

1. namas tunga-siras-tumbi-chandra-
2. chāmara-châravê trayi-lô-
3. kya-nagarâ-rambha-mûla-stambhâ-
4. ya Sâmbhave svasti sri jayâ-
5. bhyudaya Sâlivâhana-sa-
6. ka varusha 1489 neya Pra-
7. bhava-samvatsarada Mâgha-
8. ba 14 Sivarâtre-puṇṇya-kâ-
9. ladalû śrîmatu Gaujada
10. Gautamêśvara-dêvara sri-pâda-
11. kke Tâ [ga] rtiya Bayichaya-nâ

12. yakaru mâdida dharma Kâre-
13. makiya harubariyolage
14. kârukada manya tunḍu ga-
15. deyolage biṭṭa datti kham ye-
16. raḍu amrutapaḍi
17. gade ubhayam 6 mangala
18. maha śrī

*Note.*

This inscription records the gift of a plot of rice-land (details given) for the service of food-offering to the god Gautamésvara of Gauja by Bayichayanâyaka of Tâgarti on the 14th lunar day of the dark half of Mâgha, being the holy Śivarâtri festival day, in the year Prabhava S' 1489. The date of the grant corresponds to January 27, A. D. 1568.

## 71

At the same village Gauja, on a stone set up in the rice-field of Chidambara-bhaṭṭa.

3'—0" × 0'—9".

Kannada language and characters.

ಅದೇ ಗೌಜಗ್ರಾಮದ ಓಣಿ ಮನೆ ಚಿದಂಬರಭಟ್ಟರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

- |     |                             |                     |
|-----|-----------------------------|---------------------|
|     | ಕನ್ನಡ ಅಕ್ಷರ                 | ಪ್ರಮಾಣ 3'—0"×0'—9". |
| 1.  | ಭಾವಸಂವತ್ಸರದ ಶ್ರಾವಣ          |                     |
| 2.  | ಶು ಕೞಲು ಕಾಣಿಯಬಯಿರ           |                     |
| 3.  | ಪನ್ನಾಯಿಕರಮಕ್ಕಳು ಕ           |                     |
| 4.  | ಟಪ್ಪನಾಯಕರು . . . . ಗವುಜಚ್ಚಿ |                     |
| 5.  | ಆರ್ಸಯ್ಯಗೆ [ಕೊಟ್ಟ]           |                     |
| 6.  | . . . . . ಗದೆಯ              |                     |
| 7.  | . . . . . ಮಂ                |                     |
| 8.  | . . . . . ಉ ಸಲಗದ            |                     |
| 9.  | . . . . . ಅದಕೆ              |                     |
| 10. | . . . . . ದ                 |                     |

*Note.*

The record is full of lacunæ, all the lines below the 5th line having become mostly defaced. The object of the inscription is to register the gift of some rice-land to Chik-Arasayya of the village Gauja by the chief, Kâṭappa Nâyaka, son of Kâreya Bayirappa Nâyaka. The purpose of the grant is not given. The date is given as Bhâva Śrâv śu 15. No Śaka date is recorded. The characters seem to be of the latter half of the 17th century and the date may be probably identical with (For Kârechies see also No. 56).

At the same village Gauja, on a māstigal to the south of the Banāsankari temple.

Kannada language and characters.

ಅದೇ ಗೌಜಗ್ರಾಮದ ಬನಶಂಕರಿ ಗುಡಿಯಲ್ಲಿ ದಕ್ಷಿಣಪಾರ್ಶ್ವ ನಟ್ಟಿರುವ ಒಕ್ಕೈ ಮಾಸ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'×4'

1. ಚಿತ್ರಭಾನುಸಂವತ್ಸರ
2. ಮಾರ್ಗಸಿರ ಶುಭ ೧೫ ಸೋ
3. ಮವಾರಸ್ವಸಿ
4. . . . .
5. . . . .
6. ಚಾಕಿಯಕ್ಕ
7. ಕಿಚ್ಚಹಾಯ್ಲುಳು

Note.

The māstigal on which this record is engraved is of the variety which has only a single arm of a female with the figures of a male and female carved thereon. The inscription is written below. The record merely states that a woman named Châkiyakka entered fire, that is to say, became a *sati* on Monday the 15th lunar day of the bright half of Mārgasira in the year Chitrabhānu. As the date is not expressed in terms of the Śaka era, it is not possible to find the exact equivalent of the date. From the paleography, however, it may be inferred that the year Chitrabhānu here corresponds to 1582 A. D. and the whole date considered as equivalent to 29th November 1582, which, however, is a Thursday and not a Monday.

At the village Tāgarti in the same Anantapur hobli, on a māstigal in front of the Tirumaladēva temple.

Size 1'—6"×0'—9".

Kannada language and characters.

ನಾಗರದ ತಾಲ್ಲೂಕು ಅನಂತಪುರದ ಹೋಬಳಿ ತಾಗರ್ತಿ ಗ್ರಾಮದ ತಿರುಮಲ ದೇವಾಲಯದ ಎದುರು ಬಸರಿ ಮಠದ ಬುಡದಲ್ಲಿ ನಟ್ಟಿರುವ ಒಕ್ಕೈ ಮಾಸ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—6"×0'—9".

ಸ್ತ್ರೀಪುರುಷರ ಚಿತ್ರವಿದೆ

1. ಶ್ರೀರಾಮ
2. ಮುತ್ಯಾ
3. ಲಚಾರಿಯ
4. ಬಾಚಾಯಿ

## Note.

This is also a *māstigaḷ* inscription similar to the previous one. The name of the woman who died as *sati* is Bāchāyi, wife of Mutyālāchāri. No date is given. The characters seem to be of the 17th century A. D.

SHIKARPUR TALUK.

## 74

At the village Bannûr in the hobli of Shikārpur, on a stone set up in the rice-field of Mallappa.

Size 2'—3" × 1'—8".

Kannada language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

ಶಿಕಾರಿಪುರದ ತಾ | ಕನಬಾ ಹೋ | ಬನ್ನರು ಗ್ರಾಮದ ಬಳಿ ಮಲ್ಲಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ಕಾಲು ಮರದ  
ಕೆಳಗೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—3"×1'—8"

1. ಸ್ವಸ್ತಿಶ್ರೀಮತು ಬಿರರಸ
2. ರು ವುತ್ತಯದೇವರಿಗೆ ಕೊಟ್ಟು
3. ದೆ ಅರವತ್ತಲು.

## Transliteration.

1. svasti śrīmatu Bīrarasa-
2. ru Vuttaya-dēvarige koṭṭa ga.
3. de aravattalu

## Note.

This short inscription registers the gift of a plot of rice-land, half *mattar* in extent, granted to the god? Vuttayadēvar by the illustrious Bīrarasa. The characters seem to be of the 13th century A. D. and the donor of this grant Bīrarasa is probably the Śāntara general of the name met with in inscriptions. No date is given.

## 75

At the same village Bannûr, on a stone standing in the field of Bhīmanṇa.

Size 4'—2" × 1'—4".

Kannada language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಡಿವಾಳರಪೇಟೆ ಭೀಮಣ್ಣನ ಗದ್ದೆಯಲ್ಲಿ  
ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'—2" × 1'—4".

1. [ಸ್ವ]ಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪ್ರೀತ್ವೀವ
2. [ಲ್ಲ]ಥ ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ[ಸ್ವರ]
3. [ಪ]ರಮಭಟ್ಟರಕಂಸತ್ಯಾಶ್ರಯಕುಳ
4. [ತಿಳಕ]ಚಾಳುಕ್ಕಾಭರಣಂ ಶ್ರೀಮ
5. [ಪ್ರಿ]ಭುವನಮಲ್ಲ ವಿಜಯರಾಜ್ಯ
6. [ಮು]ತ್ತರೋತ್ತರಾಭಿ ವ್ರಿದ್ಧಿಪ್ರವರ್ಧ
7. [ಮಾ]ನ ಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸ
8. [ಲು]ತ್ತಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ
9. [ಮ]ಧಿಗತ ಪಜ್ಜ ಪುಹಾಶಬ್ಧಮಹಾ
10. [ಪ್ರ]ಚಣ್ಣದಣ್ಣನಾಯಕ ವಿಬ್ಧಿಪರದಾಯ
11. ಕ ಗೋತ್ರಪವಿತ್ರಂ ಜಗದೇಕಮಿತ್ರಂ ನಿಜ
12. ವಂಸಾಬ್ಧದಿವಾಕರಂ ಸತ್ಯರತ್ನಾಕರಂ ವಿ
13. ವೇಕಬ್ರಹ್ಮಸ್ತಿ ಸಾಚಮಹಾಬ್ರ
14. ತಿ ಪರನಾರೀ ಸಹೋದರ ವಿದಗ್ಧವಿದ್ಯಾಧರ
15. ಶಕಳಗುಣನಿವಾಸನುಭಯರಾಯ
16. ಸಂತೋಸ ಶ್ರೀಮತ್ತ್ರೈಲೋಕ್ಯಮಲ್ಲವೀರನೊಳಂ
17. ಬಪಲ್ಲವ ಪೆಮ್ಮಾ ನಡಿಜಯಸಿಂಹದೇವ
18. ಪೇಶಣಹಣುಮನ್ನರಿಪುಬಳಕ್ಕಿತಾನ್ನನಾ
19. ಮಾದಿಸಮಸ್ತಪ್ರಸನ್ನಸಹಿತಂ ಶ್ರೀಮ
20. ದಣ್ಣನಾಯಕ ತಂಬರಸರು ಬನವಾ
21. ಸಿಪನ್ನಿಚ್ಛಾಸಿರಮುಮಂಸಾನ್ನಳಿಗನಾಯ
22. ರಮುಮಂಸುಕಸಂಕತಾವಿನೋದದಿಂ ರಾಜ್ಯಂ
23. ಗೆಯ್ಯುತ್ತಮಿರೆ || ಚಾಳುಕ್ಕ ವೀರವಿಕ್ರಮ ವರ್ಷ
24. ೭ನೆಯ ದುಂದುಭಿ ಸಂವತ್ಸರದ ಪಾಸ್ಕಬಹುಳ ೩ ಆ
25. ದಿವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿಯನ್ನು ಸ್ವಸ್ತಿಯಮನಿ
26. ಯಮ ನಿಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣಮೋನಾನು
27. ಪ್ಪಾಣ ಜಪಸಮಾಧಿ ಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀ ಅಗ್ರಹಾರಂ
28. ಬನ್ನಿವೂರನಾಸಿರ್ವರ್ಗ್ಗ ಪಾದಪೂಜೆಯಂ ಕೊಟ್ಟು ಅಳಿಯನಮ
29. ಗಂ ನಾದಯ್ಯನ ಬಮ್ಮಂದಳರಂಕೊ[ಣ್ಣ] ಬಿಟ್ಟಿಸರ
30. ಣಪ್ರಿತ್ತಿಉರಲು ಕಣವಸೆಯ ಆಲಬಳಿ . . . . . ಯ ನಾಗ
31. ನಮತ್ತ ಂಲೊಂದು ಇ ಧರ್ಮಮನಾವನೊಪ್ಪಂ[ಪ್ರತಿ]ಪಾಳಿಸಿ
32. ದವರ್ಗ್ಗ ಕುರುಕ್ಷೇತ್ರದ ವಾಣರಾ [ನಿಯ]ಅಗ್ನ್ಯರ್
33. ತೀರ್ತದೊಳಗೆ ಸಹಶ್ರಕವಿರೆ . . . . .
34. ದ ಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರಿಂಗಿ . . . . .
35. ಧರ್ಮಮ ನಾವನೊಪ್ಪನಳಿದವ ಆ . . . . .

36. ಗದೋಳು ಸಾಸಿರ ಕವಿಲೆ[ಸಾಸಿ]ವ್ಯರ್ಘ್ಯಬ್ರಹ್ಮ[ರ]  
 37. ಕೊನ್ನ ಪುಹಾ . . . . . ಇವರು  
 38. . . . .  
 39. ಯೋಹರೇತವಸು  
 40. . . . .  
 (ಬಲಭಾಗ ಚಕ್ಕೆ ಎದ್ದುಕೊಂಡಿದೆ.)

*Transliteration.*

1. [svasti] samasta-bhuvanâśrayam śrī-pirthvī-va
2. [lla] bha mahā-rājâdhirāja raja-paramê [svara]
3. [pa] rama-bhaṭṭarakam Satyâśraya-kula-
4. [tilaka] Châlukyâbharanam śrīma-
5. [Tribhu] -vana-malla-vijaya-rājya-
6. [m u] ttarōttarâbhivṛidhhi-pravarddha-
7. [mâ] nam â-chandrârka-târam-baram sa-
8. [lu] ttamire || tat-pâda-padmoṇipajivi sa-
9. [ma] dhigata-pancha-mahâ-sabda mahâ-
10. [pra] chaṇḍa-daṇḍanâyaka vib [u] dha-vara-dâya-
11. ka gôtra-pavitram jagad-êkamitram nija-
12. vamsâbja-divâkaram satya-ratnâkaram vi-
13. vêka-Brihaspati saucha-mahâ-bra-
14. ti para-nârî-sahôdara vidagdha-vidyâdhara
15. śakaḷa-guṇa-nivâsan ubhaya-râya-
16. santôsa śrīmat Trailôkya-malla-vīra-Noḷam-
17. ba-pallava-permmânaḍi Jayasingha-dêva-
18. pêsana-Haṇumanta ripubala-kritânta nâ
19. mâdi samasta-prasasti-sahitam śrīma [d]
20. daṇḍanâyaka Tambarasaru Banavâ-
21. si-pannichchâsira-mumam Sântalige-sâyi-
22. ramumam suka-sankatâ-vinôdadim rājyam-
23. geyyuttamire || Châlukya-vīra-vikrama-varsha
24. 7 neya Dundubhi-samvatsarada Pausya bahula 3 Â-
25. divâra Uttarâyana-sankrânti-yandu svasti yama
26. niyama svâdhyâya dhyâna dhâraṇa monâ-nu-
27. shthâna japa samâdhi guṇa-sampannarappa śrī agrahâram
28. Bannivûra sâsivvargge pâda-pûjeyam koṭṭu Alḷiyana ma-
29. gam Nâdayyana Bammam daḷaram ko [ṇḍu] biṭṭa sara-
30. ṇa-vritti uralu Kaṇavaseya âla baḷi . . . . . ya-Nâga-
31. na mattal<sup>1</sup> ondu yi-dharmmaman âvanorvam . . . . . pâlisi
32. davargge Kurukshêtrada Vânarâ . . . . . Arghghya-

33. tîrtadolage sahaśra-kavile . . . . .  
 34. da pâragrappa Brâhmanaringe . . . . .  
 35. dharmaman âvanorvvan alidava â . . . . .  
 36. gadolu sâsira-kavile [sâsir] vvar Brâhma [ra] . . . . .  
 37. konda mahâ . . . . . ñivaru  
 38. . . . .  
 39. yô harêta vasu-  
 40. . . . .

*Translation.*

Be it well. While the victorious kingdom of the illustrious Tribhuvanamalla, refuge of the whole universe, favourite of Prosperity and Earth, king of kings, the supreme lord, the great master, an ornament to the family of Satyâśraya, a jewel of the Châlukyas, was prospering, to last as long as the moon, sun and stars endure:—

While the illustrious danḍanâyaka Tambarasar, a dependant on his lotus feet, entitled to the band of five instruments, *mahâprachanḍadanḍanâyaka*, grantor of boons to the learned, purifier of his family, sole friend of the universe, a sun to the lotus, his family, an ocean of truth, a Brîhaspati in discrimination, a Mahâvrati (Bhîshma or Hanûmân?) in purity of character, a brother to other women, a Vidyâdhara to the wise, abode of all good qualities, delighter of two kings, a Hanumanta in crushing the enemies of? the illustrious Trailôkyamalla Vîra Noḷamba Pallava Permânadi Jayasinghadêva, Death to the enemy troops, possessed of these and other titles:—was ruling in peace and wisdom Banavâsi 12,000 and Śântalige 1,000.

In the seventh year of the Châlukya Vîra Vikrama era, on Sunday the third lunar day of the dark half of Paushya in the year Dundubhi, the day of Uttarâyana Sankrânti:—

Be it well. Nâdayyana Bomma, watchman, (talâra) son of Alliya, worshipped the feet of (paid a money price to) the Thousand (Brahman inhabitants) of the agrahâra Bannivur, endowed with the qualities of self-control, restraint, study, meditation, concentration, silence, performance of religious duties, repetition of the sacred formulae and fixing the mind intently on sacred objects, and obtained (purchased) one mattal of Nâga, near the banyan tree of Kanvase? in the village and granted it as *śaranavṛitti* (land given away for religious devotees?).

To him who protects this charity accrues the merit of giving away to Brahmans versed in the Vêdas, thousand cows in Kurukshêtra, Vâraṇâsi and Arghyatîrthâ. He who destroys this charity incurs the sin of killing thousand tawny cows and Brahmans in those sacred places.

## Note.

This inscription records the grant of some land as *śaraṇa-vṛitti* by the watchman of the village Bannivûr (Bannûr) who purchased the land from the thousand *mahājanas* of the village. The meaning of the word *śaraṇa-vṛitti* is not clear. No donee is named in the grant. Evidently, the income of the land was to be spent for feeding religious devotees (*śaraṇar*) who visited the village occasionally.

Tambarasa was the governor of Banavase and Sântalige provinces as a subordinate of the Châlukyas during the reign of Tribhuvanamalla (Vikramāditya VI, 1076-1126 A. D.). The titles applied to him are also found in his other grants (see Mys. Arch. Rep. 1929, P. 140). It was during his governorship that the grant recorded herein is said to have been made.

The date of the grant is given as Dundubhi sam. Push. ba 3. Sunday, Uttarâyana-sankrânti day in the seventh year of the Châlukya Vikrama era. Now, as the Châlukya Vikrama era commenced in 1076 A. D., the seventh year of this era falls in Dundubhi, 1082-1083. But Push. ba 3 of this year is a Monday (January 9, A. D. 1083) and not Sunday; nor is it a day of Uttarâyana-sankrânti as stated in the grant. If we take Pushya śu 3 of this year (December 25, A. D. 1082) it falls on a Sunday and is an Uttarâyana-sankrânti day according to the grant. Hence it may be inferred that *bahula* here is a mistake for *śuddha* and the date intended is Dundubhi Push. śu 3 equivalent to Sunday 25th December 1082.

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On a stone lying in the jungle of Hale Bannûr in the same Shikârpur Hobli.

Size 7'—0" × 2'—6"

Kannada language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಹಳೆ ಬನ್ನೂರು ಕಾನಿನಲ್ಲ ಬಿದ್ದಿರುವ ದೊಡ್ಡ ಕಲ್ಲು

ಸೂರ್ಯ, ಚಂದ್ರ ಹನುಮಂತ

ಹನು ಕರು

ಪ್ರಮಾಣ 7'—0" × 2'—6"

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಪ
2. ರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀ ಮತ್ಯಭುವನ ಮಲ್ಲ
3. [ದೇ]ವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಸಲುತ್ತಮಿರೆ . . .
4. . . . . ಯುವರಾಜಂ ಸಮಸ್ತ ಭುವ[ನ] ಸಂಸ್ಥೆಯಮಾನ ಲೋಕವಿಖ್ಯಾತಪಲ್ಲವಾನ್ವಯ ಶ್ರೀ
5. . . . . ಯುವರಾಜರಾಜ ಪರಮೇಶ್ವರಂ ವೀರಮಹೇಶ್ವರಂ ವಿಕ್ರಮಾಭರಣಂ ಜಯಲಕ್ಷ್ಮೀರಮ[ಣ]
6. [ಶ]ರಣಾಗತರಕ್ಷಾಮಣಿ ಚಾಳುಕ್ಯ ಚೂಡಾಮಣಿ ವೀರಸಿಖಾಮಣಿ ಕದನತ್ರಿಜೋತ್ರಂಕ್ಷತ್ರಿಯ
7. [ಪವಿ]ತ್ರಂ ಗಜಾಂಗರಾಜ ಸಹಜಮನೋಜಂರಿಪುರಾಯ ಕುಕನೂಕಾಕಾಪನಣ್ಣ ನಂಕಕಾಪ
8. ತ್ರೈಲೋಕ್ಯಮಲ್ಲವೀರನೊಳಂಬಪಲ್ಲವ ಪೆಮ್ಮಾನಡಿಯ ಸಿಂಹದೇವರು ಬನವಾಸೆ ಪನ್ನಿಚಾರ್ಪಸಿ
9. ರಮುಂಸಾನನ್ನಳಿಗೆ ಸಾಸಿರಮುಮಂ ಮಣ್ಣಳಿಸಾಸಿರಮುಮಂಪದಿನೆಂಟು ಭತ್ತಗ್ರಾಮಗಳಂ ಬೆಳ್ಳಲಮೂನೂಕು



10. [ಪು]ಲಗೆರೆ ಮೂನುಮುಂ ಕಪುರೆ ಸಾಸಿರಮುಮಂದುಪ್ಪನಿಗ್ರಹ ಶಿಷ್ಟ ಪ್ರತಿಪಾಳನಂಗೈಯ್ಯ ಬಿಳಾಸ
11. [ದಿಂಧ]ರೆಯನಾಱ್ಪರಸು[ಗೈ]ಯುತ್ತಮಿರೆ || ಶ್ರೀ ತತ್ವಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತ ಪಂಚಮಹಾ ಶಬ್ದ ಮಹಾ
12. [ಸಾ]ಮಂತಾಧಿಪತಿ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣ ನಾಯಕಂವಿಬುಧವರದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂಜಗದೇಕ
13. ಮಿತ್ರಂನಿಜವಂಶಾಂಬುಜದಿವಾಕರ ಸತ್ಯರತ್ನಾಕರ ವಿವೇಕ ಬೃಹಸ್ಪತಿ ಶಾಚಮಹಾಬ್ರತಿ ಪರನಾರೀ ಸಹೋ
14. [ದ್ರ]ವವಿಧಗ್ಧ ವಿದ್ಯಾಧರ ಸಕಳಗುಣನಿವಾಸನುಭಯರಾಯ ಸಂತೋಷ ಶ್ರೀಮತ್ತ್ಯಕ್ತೋಕ್ಯಮಲ್ಲ ವೀರನೊಳಂಬಪ
15. [ಲ್ಲ]ವ ಪೆಮ್ಮಾನಡಿಜಯಸಿಂಘ ದೇವ ಪೇಶಣ ಹನ್ಮಂತಂ ರಿಪುಬಳಕ್ಕತಾನ್ತಂ ಶ್ರೀಮನ್ಮಹಾ ಪ್ರಧಾನ ಹೆರಾಳಕ
16. ನ್ನಡಸನ್ನಿವಿಗ್ರಹಿದಣ್ಣನಾಯಕಂ ತಂಬರಸರ್ || ಕನ್ನ || ನುಡಿಯಿಸುವುದರಿದು ತಂಬಂ ನುಡಿದಡೆ ಕೈಳಾಸಶೈ
17. ಳಗಡ ಪದ್ಮ ಭವಂ ಕಡೆದಳಿಖಿತಿ ಯಬ್ಬಿಯ ತಡಿ ಮೃಡನವರಂ ರಾಮನಿಸು ಕಣ್ಣನವಚನ || ಪಳಿಗೆಡೆಯಾಗದ
18. . . . . ಬಳಿಸಲು . . . . . ನೆಗಳ್ . . . . .
19. . . . . ಪಾಳಿಸುವ || . . . . . ಧುರದೊಳಿ ನಡಪಿದನಂಬಿಸದೊಳು
20. . . . . ತಂಬ || ಚೋಳನಳವಳಿದು ಪುರಮಂಪಾಳಕ್ಕಿ ಭಯಕ್ಕೆ ಮೊತ್ತಂ ಮೊದಲಗನೇನೆ ತಾನಿಳ
21. . . . . ಚಕ್ರಿದಂಬದಣ್ಣಾಧಿಪನ || ಮಡಕೆದೊರೆಯಲ್ಲ ಚೋಳನಪಡೆಯಂಬೆಂಕೊ
22. ಣ್ಣ ತಮ್ಮದಣ್ಣಾಧೀಶಂ ನಡಿಸಿ ಜಯಸ್ತಂಭಮನೇಂಲಿಪಡೆದನೊ ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿಗೆ ಜನಮಂ || ವೃತ್ತ ||
23. ಪಡೆಮಾತೇಂ ಗಳ ಗಂಗೆಗೊಣ್ಣ ಪುರದಾ ಚೋಳಂ ಜಯಂಗೊಣ್ಣ ನಾಳ್ಯಡಿವೋದಂ ಜಯಗೊಣ್ಣ ಚೋಳಪುರದೊಳೊ ಕೀರ್ತಿಧ್ವಜಸ್ತಂ
24. ಭವಂ ಗುಡಿಯಂ ಕಟ್ಟಿಸಿ ಸಾ[ಸ]ನಂ ನಿಲಿಸಿದಂ ಶ್ರೀ ವೀರಸಿಂಘಾಸನಂ ವೋಡೆಯಂ ಕುಂತಳ ಚಕ್ರವರ್ತಿ ಬೆನಸರ್ ತಂಬಂ
25. ಜಯಸ್ತಂಭಮಂ || ವೃ || ದ್ರವಿಳಾಳಿಪತಿಯೆಂಬ ಚೋಳಿಕರ ರಾಜ್ಯಾಪಕ್ರಮಶ್ರೀಗೆ ಕಾಂಚಿಪೊಲಿದೊಪ್ಪುವ ಕಂಚಿನಂಚಳಿಸೆ ತೆಂ
26. ಕರ್ಘಟ್ಟಮಂದಾಂಚಿ ಸಾನುವಿನೊಳೊ ರಾಜಿಗನೊಕ್ಕಲಂಬದಿದು ತಂದೊಕ್ಕಲ್ ಜವನಟ್ಟಮೇಟಿಪೊರಾದತ್ತೆನೆ ನೆಟ್ಟನೊ
27. ಟ್ಟಜಿಕೆಯಂ ತಂಬಂ ಜಯಸ್ತಂಭಮಂ || ಪಿರಿದದ್ರೀಂದ್ರಂ ನಗೇಂದ್ರಕ್ಕವನಿ ಪಿರಿದುಮಾಭಿದ್ಧರಾಚಕ್ರದಿಂದಂ ಪಿರಿದಂಭೋ
28. ರಾಸಿಶೈಳಾವನಿಜಳನಿಧಿಸನ್ನೋಹದಿಂದಿಕ್ಕಟಂ ತಾಂಪಿರಿದನಾಪರ್ವತಕ್ಕಂ ಧರೆಗಮಬ್ಬಿಗಂದಿಗ್ವಿಭಾ[ಗಕ್ಕ]ಮತ್ತಂ
29. ಪಿರಿದೇಕಂ ಖ್ಯಾತಿಮತ್ತಂ ಪಿರಿಯನನಿತರಿಂ ತಂಬದಣ್ಣಾಧಿನಾಥಂ || ಇಂತೆನಿಸಿನೆಗೆರ್ಧ್ ಶ್ರೀ ಮದ್ದಣ್ಣನಾ
30. ಯಕತಂಬರಸರ್ | ಸಾನ್ತಳಿಗನಾಸಿರಮುಮಂಮಣ್ಣಳಿಸಾಸಿರಮುಮಂ ಜಿಡ್ಡಳಿಗೆ ಎರ್ಪ್ಪತ್ತುಮಂನಾಗರಬಣ್ಣ ವೆರ್ಪ್ಪ
31. [ತ್ತುಮ] ನಿವುಮೊದಲಾಗಿ ಪಲವುಂಭತ್ತ ಗ್ರಾಮಗಳುಮಂ ದುಪ್ಪನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೈಯ್ಯ ಬಿಳಾಸವೃತ್ತಿ
32. [ಯಿನಾಳುತ್ತ]ಮಿರೆ ತತ್ವಾದಪದ್ಮೋಪಜೀವಿಸಮಸ್ತರಾಜ್ಯಭರನಿರೂಪಿತ ಮಹಾಮಾತ್ಯಪದವೀವಿರಾಜಮಾನಮಾ
33. ನೋನ್ನತಪ್ರಭು[ಮಂ]ತೋಚ್ಚಾಹಶಕ್ತಿತ್ರಯಸಂಪನ್ನನಪ್ಪ ಶ್ರೀ ಮದಣ್ಣ ನಾಯಕಪೆರ್ಗಡೆ ಲೋಕನಾಥಯ್ಯ ||
34. ವಿನಯಮ [ನೊಪ್ಪನೆ]ನುಡಿಪೊಪ್ಪನೆಮಾಡುವ ಮಾಡಿ ಕೃತಕವಿಲ್ಲದೆನೆಗಳ್ಳೇ ಮನುಚರಿತನೆನಿಪ ಲೋಕನ
35. ವಿನಯಂ ಬುಧಜನದ ಮನಮನಿಕ್ಕುಳಿಗೊಳ್ಳು | ಸರನಿಜಮನಲಚ್ಚಲು ರವಿ ಪರಿಣತನೆಂತಿರಿ ಶಿಷ್ಟರಪೊರೆಯಲಿ
36. ದೇಂ ಪರಿಣತನೋ ಲೋಕನಾಥರೀ ಸರಸ್ವತೀಚರಣನೂಪುರಾಳಂಕಾರಂ || ಇನ್ನೀಗುಣಂಗಳೆ ತನಗನ್ನರ್ಥಮಾಗಿರೆ ಸಾನ್ತಳಿ
37. ಗೆಸಾಸಿರಕೆಪ್ಪೆಗಡತನಂಗೈಯುತ್ತಮಿರೆ || ಸಾನ್ತಳಿಗೆ ಸಾಸಿರದೊಳಗೆ ಶ್ರೀಮದಗ್ರಹಾರಂ ಬನ್ನಿಯೂರಲ್
38. ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ಯಾಧಾಯ ಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಪರಾಯಣ ಜಪಸಮಾಧಿಸಂಪನ್ನರಪ್ಪಮಹಾ
39. ಜನಮುಂ ಅಲ್ಲಿ ಪಾರಂಪರ್ಯಾದಿಂಬನ್ನ ದಾನಧರ್ಮದೊಕ್ಕಲೊಳ್ಳಕ್ಕಗೊಳಿಯುಂ ಪೆರ್ಗಡೆ ಲೋಕನಾಥ ಯ್ಯಂಗಳುಮುಖ್ಯ
40. ಮಾಗಿ ಅರಸರ ಸಮಾಪಕ್ಕೆ ಬನ್ನ ಬನ್ನಿಯೂರಕೆಯಂ ಮುನ್ನಿದ್ದರಸುಗಳ ಪಲವು ಸೂಳಕಟ್ಟಿಯುಂ ನಿಲಿಸ ರಾತ್ರ್ಪರಿಲ್ಲ ನಿಲ

41. ಪೊಡೆ ಧರ್ಮರಾಜನೆ ನಿನ್ನಪೆಸರರ್ ಕಟ್ಟಿ ಬಲಿಷ್ಠಮಾಗಿ ನಿಂದವುಡಾಗ್ರಾಮದ ಪ್ರಜೆಗಳೆಲ್ಲಂ ಸುಖಮಿರೆ ಪುಣ್ಯಂ  
ನಿನಗಕ್ಕುಮೆನ್ನು
42. ವಿನ್ನಪಂಗೆಯ್ಯಡೆ ಸವಿಸ್ತರಂಕಟ್ಟುವುದಾವಗಹನಮದಂಮಾರ್ಪೆಮೆನ್ನು ಜಕ್ಕಗೋಸಿಯಂ ಕರೆದು ನೀನೆನೆಗೆಪು
43. ತ್ರನಸಮಾನವೆನ್ನಮಾಡುವ ಧರ್ಮಕೆ ಸಖಾಯನಾಗಿ ಪಡಿಸಲಸುತ್ತಮಿರೆನ್ನು ತಲೆಯೊಳ್‌ಕಯ್ಯನಿಟ್ಟು ಬನ್ನಿ
44. ಯೂರಲೆರಡು ಗ್ರಾಹೆಯ ಸಿದ್ಧಾಯದ ಪೊನ್ನ ಜಕ್ಕಗೋಸಿಯಕಯೊಳಿಕೊಟ್ಟು ಕೆರೆಯಂ ಕಟ್ಟಿಸಿ ತಂಬ ಸಮುದ್ರ  
ಮೆಂಬ ಪೆಸ
45. ರನಿಟ್ಟು ಶ್ರೀ ಮಚ್ಚಾಳುಕ್ಕು ವಿಕ್ರಮ ವರ್ಷದ ಜನೆಯ ರೌದ್ರಿ ಸಂವತ್ಸರದ ಜೇಷ್ಠದಮಾವಾಸ್ಯೆ ಅದಿತ್ಯವಾರ ದಂದಿ  
ನ ಸೂರ್ಯ
46. ಗ್ರಹಣನಿಮಿತ್ತದಿಂ ಶ್ರೀಮನ್ನೊಕ್ಕಂಬ ದೇವರ ಬೆಸದೆ ಬನ್ನಿಯೂರ ತಂಬಸಮುದ್ರಕ್ಕೆ ದೇವಿಂಗೇರೆಯಬಡಗಣಕೋಡಿ
47. ಯಲಿಗಳೆಯವೆರಡು ೨ ಮತ್ತರ್ ಗದ್ದೆಯುಮಂ ಅಯೂರಪೆಜ್ಜುಂಕಮುಮಂಬಿಟ್ಟು ಪ್ರತಿಪಾಳಿಸಿದಲಿ ಧರ್ಮಮ  
ನಾವ
48. ನೊವ್ವ ಸ್ವಧರ್ಮವೆನ್ನದೆ ರಬಿಸಿದ ಪುಣ್ಯಮಾತಂಗೆ ಗಂಗೆಬಾಣರಾಸಿ ಕುರುಕ್ಷೇತ್ರಮೆಂಬ ಪುಣ್ಯತೀರ್ಥಂಗಳೊಳ್  
ಸಾಸಿ
49. ರಕವಲೆಯ ಕೋಡುಮಂಕೊಳಗುಮಂ ಪೆಂಚರತ್ನದೊಳ್ ಕಟ್ಟಿಸಿ ಸಾಸಿವ್ವರ್ ವೇದಪಾರಗರವ್ವ ಬ್ರಾಂಮಣಗ್ಗೆ  
ಕೊಟ್ಟಪಳ
50. ಮಕ್ಕು || ಈ ಧರ್ಮಮನಳಿದ ಪಾತಕಂಗೆ ಆ ಪುಣ್ಯತೀರ್ಥಂಗಳೊಳನಿತುಕವಿರೆಯು ಮನನಿಬರ್ ಬ್ರಾಂಮ  
ಣರುಮಂ
51. ಕೊನ್ನಪಂಚಮಹಾಪಾತಕ ನಕ್ಕು | ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾಯೋಹರೇತವನುಂದರಾಂ : ಪಪಿವ್ವರ್ಷಶಹಸ್ತ್ರಾ
52. ಣಿ ಮಿಪ್ಪಾಯಾಂ ಜಾಯತೆಕ್ರಮಿ | ಸೋಭನಯ್ಯನಾಯಕನ ಮುಗಂ ನೀಲಮಯ್ಯನ ಬರೆಹಂ ಮಂಗಳಮಹಾಶ್ರೀ
53. ಮಾಳೋಜಂಸಾಸನಮಂಮಾಡಿ ಅಕ್ಕರಮಂ ಬಣ್ಣರಿಸಿದಂ ಮಂಗಳಮಹಾಶ್ರೀ

*Transliteration.*

1. svastī samasta-bhuvanāśraya śrī-prithvī-vallabha mahā-rājādhirāja-  
paramēśvara pa-
2. rama-bhaṭṭāraṇam Satyāśraya-kula-tīlakam Chāḷukyābharaṇam śrīma  
[t] Tribhuvanamalla-
3. [dē] vara vijaya-rājyaṃ uttarōttarābhivṛddhi pravaraḍḍhamānam  
āchandrārka-tāram saluttam ire . . . . .
4. yuvarājyaṃ samasta-bhuva [na]-samstūyamāna-lōka-vikhyāta Pallavaṇ-  
vaya śrī
5. . . . . yuvarāja-rāja-paramēśvaraṃ vīra-mahēśvaraṃ vikramā-  
bharaṇam jayalakshmi-rama [na]
6. [śa] raṇāgata-rakshāmaṇi Chāḷukya-chūḍāmaṇi vīra-sikhāmaṇi kadanā-  
triṇētram kshatriya-
7. [pavi] tram gajāṅgarāja sahaṇa-manōjaṃ ripurāya-kaṭaka-sūrekaṇan  
annanankakāra
8. Trailōkyamalla vīra Nolaṃba-pallava-permmānaḍi Jayasimhadēvaru  
Banavāse pannir-chehhāsi-
9. ramum Sāntāḷige-sāsiramumam Maṇḍali-sāsiramumam padinenṭu-bhatta-  
grāma-gaḷam Beḷvala-mūnūru

10. [Pu] ligere-mûnûrumaṃ Kavure-sâsiramumaṃ dushta-nigraha-śishta-prati-  
pâlanam geydu biḷâsa-
11. diṃ dhareyan âldarasu [ge] yuttam ire || tat-pâda-padmôpajivi sama-  
dhigata pañcha-mahâ-śabda-mahâ-
12. [sâ] mantâdhipati mahâ-prachanḍa-ḍanḍa-nâyakam vibudha-vara-  
dâyakam gôtra-pavitram jâgadêka-
13. mitram nija-vamśâmbuja-divākara satya-ratnākara vivêka-Bṛihaspati  
śaucha-mahâbrati paranârî-sahô-
14. [da] ra vidagdha-vidyâdhara sakala-guṇanivâsan ubhayarâya-santôsha  
śrîmat Trailôkyamalla vîra-Noḷamba pa-
15. [lla] va perumânadi Jayasingha-dêva-pésana-Hanumantam ripubala-  
kritântam śrîman mahâ-pradhâna herilâla-ka-
16. nnada-sandhivigrahi ḍanḍanâyakam Tambarasar || kanda || nuḍiyisuvu-  
d aridu Tambam nuḍidaḍe Kailâsa-sai-
17. la gaḍa Padmabhavam kaḍeda ḷikḥiti-yabdhiya kaḍe Mṛiḍana varam  
Râman-isu Karṇana vachana || paḷigeḍey âgada
18. . . . . baḷisalu . . . . . negalḍa . . . . .
19. . . . . pâlisuva || dhuradoḷe naḍapidanam bisadoḷu
20. . . . . Tamba || Chôḷan aḷavaḷidu puramam pâḷikki  
bhayakke mottam-modaligan ene tânila
21. . . . . chakri Daṃba-ḍanḍâdhipana || Maḍake-dore-yall  
Chôḷana paḍeyam benko-
22. nḍu Tamba-ḍanḍâdhiṣam naḍisi jaya-stambhaman êṃ paḍedano  
Châlûkya-chakravarttige jasamam || vṛitta ||
23. paḍe-mâtêṃ gala gange-gonḍa-puradâ Chôḷam jayamgonḍan-âl kaḍivôḍam  
Jayagonḍa-choḷa-puradoḷ kîrtti-dhvaja-stam-
24. bhavam guḍiyan kaṭṭisi sâ [sa] nam-nilisidam śrî-virasinghâsanam  
oḍeyam Kuntala-chakravarti besasal Tambam
25. jaya-stambhamam || vṛi || Draviḷâlîpatiyemba Chôḷikara râjyâpakrama-  
śrîge kâñchivol irddoppuva Kanchi sanchalise ten-
26. kal ghaṭṭamam dâṇṭi sânuvinol Râjigan okkalam-baḍidu tandokkal Javam  
naṭṭa mêtî vol âdattene naṭṭan o-
27. ṭṭajîkeyim Tambam jaya-stambhamam || pirid adrindram Nagêndrakk  
avani pirid Umâbhrid-dharâ-chakradim pirid ambhō-
28. râsi śailâvani-jalanidhi-sandôhadim diktataṃ tâṃ pirid ant â-parvvatakkam  
dharegam abdhigam digvibhâ [gakke] mattam
29. pirid êkam khyâti mattam piriyan anitaṛim Tamba-ḍanḍâdhinâtham |  
intenisi negarḍda śrîmad ḍanḍanâ-
30. yaka Tambarasar | Sântalige-sâsiranumam Maṇḍali-sâsiramumam  
Jiddulige erppattumam Nâgarakhaṇḍaverppa-

31. [ttuma] nivu modalâgi palavum bhatta-grâmagalumam dushta-nigraha  
śishta-pratipâḷanam geydu bilâsa-vṛitti-
32. . . . . mire | tat-pâda-padmôpajivi samasta-râjyabhara-nirûpita-  
mahâ-mâtya-padavî-virâjamâna-mâ-
33. nōnnata prabhu [mam] trôchchhâha-śakti-traya-sampannanappa śrīmad  
daṇḍanâyaka perggade Lōkanâthayya ||
34. vinayama [noppa] nuḍiv oppane mâḍuva mâḍi kṛitakavillade negalḍi  
Manu-charitan enipa Lōkana
35. vinayam budha-janada manaman irkkulî-goḷgu || sarasijaman alarchchalu  
Ravi parinatan ent anti-śishta-poreyal i-
36. dēm parinatan Lōkanâtham Sarasvatî-charaṇa-nûpurâḷamkâram || int i  
guṇangale tanag anvarthanâgire Śântali-
37. ge-śâsirake perggadetanam geyyuttamire ||  
Śântaligesâsiradoḷage śrīmad agraḥaram Banniyûral
38. svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushthâna-parâyaṇa  
japa-samâdhi-sampannarappa mahâ-
39. janamum alli pâraṃparyyâyadiṃ banda dâna-dharmmad okkalol Jakka-  
gôsiyum perggade Lōkanâthayyangaḷu mukhya-
40. mâgi arasara samîpakke bandu Banniyûra kereyam munnirdd arasugaḷ  
palavu-sûḷ kaṭṭisiyumu nilisal ârttarilla nili-
41. poḍe Dharummarâjane ninna pesaral kaṭṭe balishtaṃmâgi nindappud â-grâ-  
mada prajegaḷellam sukhamiṇe puṇyam ninagakkum endu
42. vinnapam-geydaḍe savistaram kaṭṭuvudâva gahanam adam mârppem endu  
Jakkagôsiyam karedu ninenage pu-
43. trana samânav enna mâḍuva dharmmake sakhâyanâgi paḍisalisuttu-  
mirendu taleyol kayyanitṭu Banni-
44. yûral eraḍu grâheya sidhḍhâyada ponna Jakkagôsiya kayole koṭṭu  
kereyam kaṭṭisi Tambasamudram emba pesa-
45. ran itṭu śrīmach Châḷukya vikrama varshada 5 neya Raudri-samvatsarada  
Jêshṭad amâvâsyê Âdityavâradandina sūryya-
46. grahananimittadiṃ śrīman Nolaṃba-dêvara besade Banniyûra Tamba-  
samudrakke Dêvimgereya baḍagaṇa gôḍi-
47. yali gaḷeyaveraḍu 2 mattar gaḍdeyumaṃ â-yûra perjjunkamumaṃ biṭṭu  
prati-pâlisidali dharmmanan âva-
48. n orvva sva-dharmmavennade rakhisida puṇyam âtange Gange Bânarâsi  
Kuru-kshêtramemba puṇya-tîrthamgaḷol sâsi-
49. ra-kavileya kôḍumam koḷagumaṃ pancharatnadol kaṭṭisi sâsirvvar vêda-  
pâragarappa Brâṃmaṇargge koṭṭa phaḷa-
50. makku || yî dharmmaman ali [da] pâtakange â-puṇya-tîrthamgaḷol anitu  
kavileyuman anibar Brâṃmaṇarumaṃ

51. konda pancha- mahâ-pâtakan akku || sva-dattam para-dattam vâyô harêta  
vasundharâ [m] shash [t] ir vvarsha-śahasrâ-  
52. ñi mishṭâyâṃ jāyate krimi | Sôbhanayya-nâyakana magam Nilamayyana  
bareham mangala mahâ śrī  
53. Mâlôjam sâsanamam mâḍi akkaramam khaṇḍarisidam mangala mahâ śrī

*Translation.*

(LL. 1-3).

Be it well. While the victorious kingdom of Tribhuvanamalla-dêva, refuge of the whole universe, lord of good fortune and earth, *mahârajâdhirâja*, *paramêśvara*, *paramabhattachâraka*, ornament of the Satyâśraya family, jewel of the Châlukyās, was ever prospering, to last as long as the moon, sun and stars endure.

(LL. 4-11).

While the *Yuvarâja* (prince) Trailôkyamalla Vîra-Nolamba Pallava Permânâḍi Jayasimha-dêvar, born of the Pallava family, praised by the whole universe and world-famous . . . . *Yuvarâja*, lord of kings, a Mahêśvara in valour, an ornament to prowess, lord of the goddess of victory, a talisman to the refugees, crest-jewel of the Châlukyās, head jewel to heroes, a Rudra in battle, a pure *kshatriya*, a Karṇa to elephants, a Cupid in form, plunderer of the camps of the enemy kings, and a servant of his elder brother, was ruling over Banavase 12,000 and Sântalige 1,000, Maṇḍali 1,000, 18 *bhatta-grâmas*, Beḷvala 300, Puligere 300, Kavure 1,000, punishing the wicked and protecting the righteous, governing the earth in sport.

(LL. 11-16).

A dependant on his lotus feet, obtainer of the band of five great sounds, mahâ-sâmantâdhipati, the highly powerful daṇḍanâyaka, conferer of boons on the learned men, purifier of his race, sole friend of the world, a sun to the lotus his family, an ocean of truth, a Bṛihaspati in wisdom, a *mahâbrati* (Bhîshma ?) in purity of conduct, a brother to other's wives, a Vidyâdhara among the learned, abode of all good qualities, delighter of two kings, a Hanumanta in fighting for the illustrious Trailôkyamalla Vîra Nolamba Pallava Permmânâḍi Jayasingadêva, death to enemy troops, the illustrious chief minister, great minister for peace and war of Lâḷa and Kannaḍa, daṇḍanâyaka Tambarasar.

(LL. 16-17).

It is difficult to induce Tamba to give a promise. But if he gives his word it is (as unshakable as) the Kailâsa mountain, Brahma's writing, Śiva's boon Râma's arrow, and Karṇa's promise.

(LL. 20-21).

On account of the fear of Tamba-daṇḍādhipa, Chōla lost heart, vacated his capital and as if he was the first to run (?) . . . .

(LL. 21-22).

Chasing the troops of the Chōla king at Maḍakedore, Tamba-daṇḍādhiśa set up a pillar of victory. What a fame did he bring to the Chālukya emperor ?

(LL. 23-25).

What more need be said ? The Chōla king Jayangonḍa of Gangegonḍapura was overcome by fear (?) and Tamba, a throne of valour, set up under the orders of the emperor of Kuntala, in Jayangonḍachōlapura a pillar of fame and also had a flag set up in that city and an inscription slab put up.

(LL. 25-27).

While Kañchi which shines like the waist-belt of the Goddess of the declining kingdom of the Chōlikas who call themselves the lords of the Draviḍa people trembled, Tamba crossed the ghauts in the south and in its slopes set up with great valour a pillar of victory which was like a ( . . mēṭi . . . ) pillar in the middle of a threshing floor set up by Yama for thrashing Rājiga.

(LL. 27-30).

The lord of mountains, Himālaya is great. Greater than the lord of mountains is the Earth. Greater than the Himālaya (father of Umā) and the circular earth is the Ocean. The cardinal regions are greater than the Himālaya mountain, Earth and Ocean. Greater than the Mountain, Earth, Ocean and cardinal regions is his fame. Greater than all these is Tamba-daṇḍādhiśa.

(LL. 29-32).

While thus prosperous, the illustrious general Tambarasar was ruling in happiness Sântaḷige Thousand, Maṇḍali Thousand, Jidduḷige 70, Nāgarakhaṇḍa 70 and others including several *bhatta-grāmas* (villages granted for subsistence) ? conquering the wicked and protecting the righteous.

(LL. 32-33).

A dependant on his lotus feet, glorious on account of his position of the great minister (mahāmātya), carrying on the burden of the whole kingdom and highly honoured and possessed of the three constituents of regal power, power to rule, power to give counsel, power to infuse energy in subordinates, the illustrious daṇḍanāyaka Perggaḍe Lōkanāthaiya.

(LL. 34-36).

The good character of Lōka who is a Manu in high conduct, who talks politely, who acts according to his word, and who is free in his acts from fraud, captivates the minds of the learned. Just as the sun is able to make the lotuses expand, so also is Lōkanātha, an ornament to the anklet of Sarasvatī, competent to protect the righteous. Possessed of these natural attributes, he was discharging the duties of *Pergaḍe* over Sântalige Thousand.

(LL. 37-45).

In Sântalige Thousand, at the agraḥāra village Banniyūr: be it well.

The mahājanas possessed of self-restraint, discipline, study of scriptures, meditation on God, concentration, silent prayer, performance of religious rites, repetition of sacred formulæ, absorption of the mind in God and several persons of the village descended from a long line of ancestry noted for their charities and benevolence, the chief among them being Jakkagōsi and Perggaḍe Lōkanāthaiya went to the Arasu (Tambarasar) and represented to him, "The previous kings built several times the tank (bund) at Banniyūr but failed to make it stand. O righteous lord (*dharmarāja*), if the tank is to stand, it must be built in your name and then it will remain firmly and when all the inhabitants become happy thereby you will gain merit." Thereupon Tambarasa said that it was no great task to build it elaborately and that he would undertake its construction. He next called Jakkagōsi to him and said "You are like a son to me. Be a friend to the charities made by me and carry them on." Thus saying, he placed his hand on his head and handing over to him the income from the quit-rent (*siddhāya*) of the village Banniyūr for two years (*grāhe-hamlets?*), he got the tank built and named it Tambasamudra.

(LL. 45-47).

In the fifth year of the Chālukya Vikrama era, the year Raudri, on Sunday the full moon day in Jyēshṭha, on the occasion of solar eclipse, Tamba granted, under the orders of the illustrious Nalambadēvar, two *mattars* (*Gales?*) of rice-land below the north weir of Dēvingere and the *Perjjunka* (customs duties on major articles) were granted for the upkeep of Tambasamudra (tank) of Banniyūr.

(LL. 47-52).

Whoever protects this charity without minding that it is not his gift will incur the merit of giving away a thousand cows with their horns and hoofs inlaid with five precious stones to thousand Brahmans deeply versed in the Vēdas at the sacred places Gange, Bānarāsi, and Kurukshētra. The wicked man who destroys this charity will have incurred the sin of killing the same number of cows in the same

places and will also be guilty of the five great sins. He who takes away land given by one-self or others is born as a worm in ordure for sixty a-thousand years.

(LL. 52-53).

The writing of Nilamayya, son of Sôbhanayya. Good Fortune.

Maļôja made this śâsana and incised the letters. Good Fortune.

*Note.*

This inscription belongs to the reign of the Western Châlukya king Tribhuvanamalla Vikramâditya VI and is dated in the fifth year of the Châlukya Vikrama era Kaudri Sam. Jyêsh. ba. 30 Sunday, with solar eclipse. This date corresponds to June 21st Saturday, A.D. 1080 on which day there was a solar eclipse and the tithi of *amâvâsya* ended at '19 of the day or  $11\frac{1}{2}$  ghaṭikas after sunrise or about 11 o'clock in the morning. But the week-day is given as Sunday in the grant on which day there was no eclipse or *amâvâsya*. Apparently the grant was made on the morrow of the solar eclipse and as a gift at the time of new moonday and especially at the time of solar eclipse is considered to be highly meritorious, the day is spoken of as *amâvâsya* and *sûrya-grahana*.

The record also states that the king's younger brother Jayasimha was the ruler of Banavâsi and Sântaļige, Maṇḍali (a place near Shimoga Town), Beļvala and Puligere Districts. A subordinate of his named Tamba is stated to be a great general who defeated Râjiga or Râjendra-Chôla at Maḍakadore and set up a pillar in memory of his victory. He is said to have been governing Sântaļige 1,000, Mandali 1,000, Jidḍuļige 70 (a place in Shikarpur Taluk), Nâgarkhaṇḍa 70, etc. Maḍakadore may be provisionally identified with Muḍakadore in T.-Narsipur Taluk, Mysore District.

A subordinate of Tamba named Perggaḍe Lôkanâthaiya is also named as Mahâmâtya and *Perggaḍe* of Sântaļige 1,000 District.

The main object of the inscription is to record the breach of the tank at the village Bannûr and its repairs by Jakkagôsi under the instructions of the governor Tamba at the request of the mahâjanas of the village and of Perggaḍe Lôkanâthaiya. He was provided with the funds accruing from the fixed sources of revenue of the village Banniyûr for two years (?) for repairing the breach. The tank was named Tambasamudra after the governor. Further, the income from two *mattars* of land and from the customs dues on merchandise coming into or exported from the village was also granted for the annual expenses of maintaining the tank, sanction for this grant being obtained from the Prince Jayasimha. The usual imprecations occur at the end of the grant. The name of the composer of the grant is given as Nilamayya and that of the engraver as Maļôja. Some of the Kannada poems in the inscription are very fine and mark



the author as a poet of considerable merit. For Tamba, see p. 140 of M. A. R. for 1929.

## 77

At the village Sâlûr in the same hobli of Shikârpur, on a stone set up at the back of Patel Bhadrappagaûda's house.

Size 3' × 1'—6".

Kannada language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಸಾಲೂರು ಗ್ರಾಮದ ಪಚೇಲ ಭದ್ರಪ್ಪಗೌಡರ ಹಿತ್ತಲಲ್ಲಿ  
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಸೂರ್ಯ	ಪ್ರಮಾಣ 3' × 1'—6"	ಚಂದ್ರ
1. ದೇಸಯಿಬೆಟ್ಟ		3. ವಪನಯಕ
2. ದುರಕರಿಸಿ		4. ರ ಉಬಳಿ

Note.

This records the grant of a plot of land as *umbali* (rent-free land granted for the maintenance of a chief or ordinary individual for some service to the State) to Désâyi Kari Sivapanâyaka of the village Bettadûr. No date is given. The characters are of the 18th century.

## 78

On a stone set up below the Sampige tree at the same place in Sâlûr.

Size 1'—6" × 1'—6"

Kannada language and characters.

ಸಾಲೂರಿನ ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಸಂಪಿಗೆಮರದ ಬುಡದಲ್ಲಿರುವ ವಾಮನಮುದ್ರೆ ಕಲ್ಲು

ಸೂರ್ಯ	ವಾಮನ	ಚಂದ್ರ
ಪ್ರಮಾಣ 1'—6" × 1'—6"		
1. ಲಿಭರಂಗಪ		4. ಲಗೆ ಕೊಟ್ಟು
2. ಚು ಸಹೆಬರು		5. ಬಳಿ
3. ಒರೆರ ಯನಗ		

Transliteration.

1. Libharanga-pa-
2. chu-sahebaru
3. Olera Yanaga-
4. lage koṭa u-
5. bali

## Note.

This records the gift of an *umbali* to Yanagala of Holeyā caste by Libharangapachusāhēb. The latter may be a corruption of the name of some European officer. (Levering?).

79

At the same village Sālūr on a stone set up in the rice field of Bhadrappāgauda to the south.

Size 3'—0" × 2'—10"

Kannada language and characters.

ಅದೇ ಸಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಭದ್ರಪ್ಪಗೌಡರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0" × 2'—10".

ಮನುಷ್ಯನು ಯೋಗಾಸನದಲ್ಲಿ ಕುಳಿತಿದಾನೆ.

(ಎಡ ಭಾಗದಲ್ಲಿ ಅಕ್ಷರಗಳು ತುಂಬಾ ಸವದಿವೆ, ಚೆನ್ನಾಗಿ ಕಾಣುವುದಿಲ್ಲ, ಪೆಚ್ಚುಗಳು ಸರಿಯಾಗಿವೆ.)

1. ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಪೋಘರಾಂಧನಂ ಜೀಯಾತ್ಯೈಕೋಕ್ಯ
2. [ನಾಥಸ್ಯ ಶಾಸನಂಜಿನ] ಶಾಸನಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾ
3. [ಶ್ರಯಮ] ಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಪರ
4. [ಮುಖ್ಯಾರಕಸತ್ಯಾಶ್ರ] ಯಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣಂ
5. ಶ್ರೀಮ [ದ್ವೈಲೋಕಮಲ್ಲ] ದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿ
6. [ದ್ವಿಪ್ರವರ್ಧಮಾನ] ಮಾಚಂದ್ರಾಕ್ಷತಾರಂಸಲುತ್ತಮಿರೆ || ನಮಧಿಗತಪಣ್ಣಮ
7. [ಹಾಶಬ್ಧಮಹಾಮ]ಣ್ಣೋಶ್ವರಂ ಬನವಾಸಿಪುರವರಾಧೀಶ್ವರತ್ರಿಕ್ಷಯಕ್ಷಾ
8. [ಸಮ್ಭವ ಚತುರಾಶೀತಿನಗ] ರಾಧಿಪ್ತಿತಲರಾಟಲೋ [ಚನ] ಚತುರ್ಭುಜಂ
9. ಶ್ರೀಜಯನ್ತೀಮಧುಕೇಶ್ವರ ದೇವಲಬ್ಧವರಪ್ರಸಾದಂ ನಾಮಾದಿ
10. ಸಮಸ್ತಪ್ರಸನ್ನಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಮಯೂ
11. ರವಮ್ನೋದೇವ [ರ] ತತ್ಪಾದಪದ್ಮೋಪಚೀವಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೋಶ್ವರಂ
12. ಮಗರಕಾರಗರಸರಸಾನ್ತಳಿಗೆ ಸಾಯಿರಮುಮಂದುಷ್ಟನಿ
13. ಗೃಹವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿನಾಳುತ್ತಿರೆ || ಶ್ರೀಮೂಲಸಂಘಕೊ
14. [ಣ್ಣ] ಕುನ್ದಾನ್ಯಯ ಕಾಣೂರ್ಗೃಹದಮೇಷ [ಪಾ] ಪಾಣಗಚ್ಛದ ಶ್ರೀಪ್ರಭಾಚಂ
15. ದ್ವೈನಿದ್ಧಾನ್ತದೇವರ ಶಿಷ್ಯ ಕುಲಚಂದ್ರಪ [ಣ್ಣ] ತ ದೇವರ ಗುಡ್ಡಂಧ
16. ದ್ವರಾಯಿಸೇಷ್ಠಿ ಶ್ರೀವದನಾದಿ ಯಗ್ರಹಾರ ಸಾಲಿಯೂರ ಸಾಸಿರ್
17. ರ ಬ್ರಹ್ಮಜಿನಾಲಯದ ಬಸದಿಯ ನಿವೇದ್ಯಕ್ಕೆ ಭೂಲೋಕವರ್ಷದ
18. ಋ ನೆಯ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಪುಷ್ಯಸುದ್ಧ ೩ ಸೋಮವಾರದ ಪುತ್ರ

## Transliteration.

1. śrīmat-parama-gambhīra-syādvādā-mōgha-lānchhanam jīyāt trailōkya-
2. [nāthasya śāsanam jina-] śāsanam || svasti samasta-bhuvanā
3. . . . . [ . ma] hā rājādhirājam paramēśvara para-
4. . . . . [ . Satyā] śraya-kūḷa-tīḷaka Chālukyābharanam

5. śrīma [d Bhûlôkamalla-] dēvara vijaya-rājyam uttarôttarâbhivri-
6. [ddhi pravardhamâna] m âchandrârkka-târam saluttamire || samadhiga-  
ta-pañcha-ma-
7. [hâśabda mahâ-ma] ṇḍaḷeśvaram Banavâsi-puravarâdhîśvara Trikhṣhaya-  
kshinâ-
8. [sambhava chaturâśīti-naga-] rādhishṭhita-La [lâṭalôchana]-chaturbhu-  
jam
9. śrī jayantī-Madhukêśvara-dēva-labdhā-vara-prasādam nāmādi-
10. samasta-prasasti-sahitam śrīman mahāmaṇḍalēśvaram Mayû-
11. ravarmadēva [r] tat-pāda-padmōpa-jīvi śrīman mahā-maṇḍalēśvaram
12. Magara Kâragarasar Sântalige-sâyira-mumam dusṭa-ni-
13. graha-visishṭa-pratipâlanadin âluttire|| śrī-Mûla-sangha Ko-
14. [ṇḍa] kundânvaya Kânûrggaṇada Mēsha [pā] shâṇa-gachchhada śrī  
Prabhâ-cham-
15. dra-siddhânta-dēvara śishya Kula-Chandra-pa-[ṇḍita] dēvara guḍdam  
[Bha]
16. drarâyī-seṭṭi śrīmad anādiy-agrahâra Sâliyûra sâsirba-
17. ra Bramha-jinâlayada basadiya nivēdyakke Bhûlôka-varshada
18. 5 neya Sâdhâraṇa-samvatsarada Pushya suddha 3 Sôma-vârada Vûtta .

### *Translation.*

Victory to Jina-śāsana, the religion of the Lord of the three worlds characterised by the illustrious, profound, excellent and invaluable Syâdvâda doctrine.

Be it well. While the victorious kingdom of the illustrious [Bhûlôka-malla-dēvar], the refuge of the whole universe, mahārājādhirāja, paramēśvara, parama-bhaṭṭāraka, ornament of Satyâśraya family, jewel of the Châlukyas was increasingly prosperous to last as long as the moon, sun and stars, endure.

A dependant on the lotus feet of the illustrious mahāmaṇḍalēśvara Mayûra-varmadēvar, obtainer of the band of five musical instruments, lord of the excellent city of Banavâsi, born of Śiva (lit. Three-eyed) and Earth, presiding over eighty-four cities, possessed of a frontal eye and four arms, obtainer of great boons from Madhukêśvara, possessed of these and other titles.

While the illustrious Magara Kâragarasar was ruling Sântalige Thousand, punishing the wicked and protecting the righteous.

Bhadrarâyīseṭṭi, disciple of Kulachandrapaṇḍitadēva, who was a disciple of Prabhâcbandra-siddhântadēva of the illustrious Mûlasangha and Koṇḍakundânvaya, Kânur-gaṇa and Mēshapâshâṇagachchha (made a grant) for the food-offerings of Brahmajinâlaya-basadi of the immemorial agrahâra of the Thousand of Sâliyûr on

the uttarāyana day being Monday the 3rd lunar day of the bright half of Pushya in the year Sādhārana 5th year of Bhûlôka.

*Note.*

This records a grant to a Jaina temple named Brahma-jinālaya-basadi in Sāliyûr (same as the present village Sālûr) by a merchant named Bhadrarāyisetṭi during the rule of Magara Kāragarasar (the name is not very clear in the inscription) over the district Sāntalige 1,000, as a subordinate of the Kadamba king Mayûravarma who, in turn, is referred to as a subordinate of the Western Chālukya King Bhûlôkamalla (Sômêśvara Bhûlôkamalla III Circa : 1126-1139 A. D.). The usual titles are applied both to the Chālukya and Kadamba kings. The titles tryakshakshma-sambhava and chaturāsiti-nagarādhishṭhita-Lalāṭa-lôchana-Chaturbhuja are applied to Mayûravarma III (1130-1132) *alias* Hemma (the Kadamba king who at this time was ruling over Banavase\*), son of Tailapa, who ruled from 1117-1130. The phrase *chaturaśiti-nagarādhishṭhita-Lalāṭalôchana-Chaturbhuja* has been some times split into two, *chaturaśiti-nagarādhishṭhita* meaning presiding over eighty-four cities and *Lalāṭa-lôchanachaturbhuja* meaning Frontal-eyed (Śiva) and four-armed (Viṣṇu) in the Nīralgi inscription edited by Dr. Barnett in E. I. XVI, P. 68 and the names of the gods are connected with the succeeding epithet *jagad-vidit-dṣṭā-daśāśvamedha-dīkṣita* and translated as consecrated in eighteen world-famous sacrifices to Śiva and Viṣṇu. But it is said in other inscriptions that Kadamba, the ancestor of the Kadambas, was born from a drop of the perspiration of the God Śiva on earth under a *Kadamba tree* and that he had four arms and an eye on the forehead (sarala-bhuja-chatushkô bhāla-nētraḥ Purāriḥ, para iva : E. C. VII, Shikarpur 117). Hence these phrases four-armed and frontal-eyed are merely epithets applied to the progenitor of the Kadambas and thence to his descendants and have no connection with the gods Śiva and Viṣṇu.

The donor in this grant was a Jaina and his preceptor is named Kulachandra, disciple of Prabhāchandra of Kāṇûrgana and Mēshapashānagachchha. These classes of Jainas are also met with in E. C. VII, Shikarpur 221 of Ś 996 which also mentions a Kulachandra disciple of Rāmanandi, and Hounali 5.

As regards the date, the Śaka year is not given. The 5th year of Bhûlôkamalla was the year Sādhārana, corresponding to A. D. 1130. Pushya śu 3 of this year is a Friday (December 5) and not Monday, nor is it a day of Uttarāyana-sankrānti and the day coincided with 25th December 1130 Thursday. If we take the next year as is sometimes done, *viz.*, Virôdhikrit, A. D. 1131, the tithi falls on a Thursday (December 24, 1131) which is also an uttarāyana-sankrānti day, but even here the week-day is incorrect. It is probably the date intended and the name of the week-day inserted might be due to some mistake.

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\* *Vide* Moraes : Kadamba Kula, P. 131.

The village Sâliyûr is spoken of as an *agrahâra* and its mahâjanas are described as the *thousand* in this and other inscriptions. Apparently the village contained, on the above date, a thousand Brahman families. To-day, however, there are only three or four Brahman houses in the village, which belong to recent settlers.

## 80

At the same place in Sâlûr, on a second stone.

Size 3'—0" × 1'—6"

Kannada language and characters.

ಸಾಲೂರಿನಲ್ಲಿ ಅದೇ ಭದ್ರಪ್ಪಗೌಡರ ಗದ್ದೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ೨ನೆಯ ಕಲ್ಲು.

ಸೂರ್ಯ.

ಅಕಳು, ಕರು, ಲಿಂಗ.

ಚಂದ್ರ.

ಪ್ರಮಾಣ. 3'—0" × 1'—6"

1. .... ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ [ತೃಪ್ತಿ]
2. ಲೋಕೈನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಸಂಭ [ವೇ]
3. .... ಒಂಗಣಪತ್ಯಾಯನಮಃ ಸರಸ್ವತ್ಯಾಯನ [ಮಃ]
4. ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂ ಶ್ರೀ
5. ಮತ್ತು ಭೂಲೋಕವರ್ಷದ ೧೨ಡನೆಯ ಪಿಂ
6. ಗಳ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠಸುಧ ೧೦ ಬುಧವಾರ [ದಂದು]
7. .... ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
8. ನಥಾರುಣಮೋನಾನುಷ್ಠಾನಜಪಸ [ಮಾಧಿ]
9. ಶಿಲಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾ
10. ಗೃಹಾರಸಾಲಯೂರ ಶ್ರೀಮ [ದಶೇ]
11. [ಷ] ಮಹಾಜನಂಗಳು
12. . . . . . ಶ್ರೀಮ . . . . .
13. ಗೋತ್ರದ ಚಿಕ್ಕಕೇಸಿಮಯ್ಯಗಳ [ಬ್ರಾಹ್ಮ]
14. ಣಿಜನ್ನಬ್ಬೆಯಮಗೆ ಸಂಕರಭಟ್ಟ
15. ನಬ್ರಾಹ್ಮಣ ಬಿಜಬ್ಬೆಯು ಚಂದ್ರೇಸ್ವರದೇವರ ?
16. ಮೊಖಸಾಲೆಯ ಧಂದಿಸಿದಕೆ [ಅವಳಮ]
17. ಗಚಿಕ್ಕ ಕೇಸವಯ್ಯನ ಕೈಯ್ಯಲು ೮ ಗದ್ಯಾಣ
18. ಪಾದಪೂಜೆಯ ಕೊಣ್ಣು ಚಂದ್ರೇಶ್ವರ [ದೇವರ]
19. ನಿವೇದ್ಯಕೆ ಕಗ್ಗಣಿಯ ಬಯಲಲು ಗುಣಗ
20. ನ ಮತ್ತ ? ೧ ಲೊನ್ನಬಟ್ಟರು ಆ [ಧರ್ಮಮನಾ]
21. ವಮೊರ್ವ್ವ ಪ್ರತಿಪಾಳ್ವದಂಗೆ ವಾರಣಾಸಿಯಲು
22. ಸಾಸಿರಕವಿಲೆಯ ಸಾಸಿರವೇದ ಪಾರಗರಪ್ಪ
23. ಬ್ರಾಹ್ಮಣಗ್ಗ ಕೊಟ್ಟ ಫಲ ಈ ಧರ್ಮಮನಳಿದ
24. ನಾತೀರ್ತ್ತದಲನಿತುಕವಿಲೆ ಬ್ರಾಹ್ಮಣರ ಕೊನ್ನಪಾತಕ

*Transliteration.*

1. namas tunga-siraś-chumbi-chandra-châmara châravê [traî]
2. lôkya-nagarârambha-mûla-stambhâya Śambha [vê]
3. ôm Gaṇapatyâya namaḥ Sarasvatyâya na [maḥ]
4. svasti samasta-prasasti-sahitaṁ śrî-
5. matu Bhûlôka-varshade 12 ḍa neya Pin-
6. gaḷa-samvatsaraḍa Jêshṭha-sudha 10 Budhavâra [dandu]
7. yama-niyama-svâdhyâya-dhyâ-
8. na-dhârûṇa-mônânushṭhâna-japa-sa [mâdhi]
9. śîla-guṇa-sampannarappa śrîman mahâ-
10. grahâra Sâliyûra śrîma [daśê-]
11. [sha] mahâ-janangalu
12. . . . . śrîma . . . . .
13. gôtrada Chikka Kêsimayyagaḷa [brâmha]
14. ṇi Jannabbeya maga Sankarabhaṭṭa-
15. na brâmhanî Bijabbeyu Chandêśvara-dêvara
16. mokhasâleya bhandisidake [avaḷa ma]
17. ga Chikka Kêsavayyana kaiyalu 8 gadyâṇa
18. pâda-pujeya koṇḍu Chandêśvara-[dêvara]
19. nivêdyake Kaggereya bayalalu Guṇiga-
20. na matta 1 londa biṭṭaru â [dharmmaman â-]
21. vanorva pratipâḷisi-dange Vâraṇâsiyalu
22. sâsira-kavileya sâsira Vêda-pâragarappa
23. Brâmhanargge koṭṭa phala î-dharmmaman aḷida-
24. n â-tîrttadal anitu kavile Brâmhanara konda pâṭaka.

*Translation.*

(Invocation to Śambhu). Salutation to Gaṇapati. Salutation to Sarasvatî.

Be it well. In the 12th year of the illustrious Bhûlôka [malla], possessed of all the good attributes, on Wednesday the 10th lunar day of the bright half of Jyêshṭha in the year Piṅgaḷa.

All the *mahâjanas* of the agraḥâra of Sâliyûr, possessed of all the qualities of self-control, restraint, study of the scriptures, meditation, concentration, silence, observance of religious duties, repetitions of the sacred formulæ, absorption of thought, austerity of character, etc., received 8 gadyâṇas as the price (of land) from Chikka Kêsimayya, son of Bijabbe, wife of Sankara-bhaṭṭa, who was the son of Jannabbe, wife of the Brahman Chikka Kêsimayya and (in return for the price received) they (the *mahâjanas*) gave away one Guṇiga's mattar of land in the wet fields below

Kaggere for the service of food-offerings to the God Chandêśvara, a *mukhaśāle* (front verandah) for whom was built by the said Bijabbe.

Whosoever protects this act of charity gets the reward of giving away a thousand cows in Benares to a thousand Brahmans. He who destroys this charity will incur the sin of slaying so many cows and Brahmans in that sacred place.

*Note.*

This inscription also belongs to the reign of the Châlukya king Bhûlôkamalla III. It is dated in his 12th year Piṅgaḷa, on Wednesday Jyêshṭha śu 10. The year Piṅgaḷa is evidently A. D. 1137 and Jyêshṭha śu 10 would correspond to May 31, A. D. 1137, a Monday and not Wednesday, as stated in the grant. A grant of some land is stated to have been made for a Śiva temple at Sâliyûr for which a woman named Bijabbe built a front verandah. The usual imprecation ends the grant.

81

On a stone set up in the bed of the tank at the same village Sâlûr.

Size 5'—6" × 1'—0"

Kannada language and characters.

ಸಾಲೂರು ಕೆರೆಯ ಅಂಗಳದ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪೂಜಾರಿ — ಲಿಂಗ — ಬಸವ.

ಪ್ರಮಾಣ 5'—6" × 1'—0"

1. ತ . . . . .
2. ದೇವರ ರಾಜ್ಯ . .
3. ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧ್ವ
4. ಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾ
5. ರಂ ಬರಂ ಸಲುತ್ತಮಿರೆ ಶ್ರೀ ಸ್ವಸ್ತಿಯಮು
6. ನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನ ಧಾರುಣಮೋನಾ
7. ನುಷ್ಠಾನಾಜಪಸಮಾಧಿ ಸೀಲ ಗುಣನ [ಂಪ]
8. ನ್ನರು ಚತುರ್ವೇದ ವೇದಾಂಗ ಸಮಸ್ತ [ಶಾ] ಸ್ತು ಪಾ
9. ರಾವಾರ ಪಾಗರರು ಯಜನ ಯಜನಾ
10. ಧ್ಯಾಪನ ಯೋಗ ಪಾರಾಯಣರುಂ
11. ಶ್ರೀ ಮ ( ? ) ಸಾಮೋತ್ತಮ ರೇಕಯ್ಯ ಪಂಣ್ಣಿ
12. [ತ] ರುಸರಣಾಗತ ವಜ್ರಪಂ [ಜ] ರರಪ್ಪ ಶ್ರೀಮ [ದ]
13. ನಾದಿಯಗ್ರಹಾರಂ ಸಾಲಿಯೂರ [ಶೇ]
14. ಪವಸಿರ್ವರು ಮಹಾಜನಂಗಳು [ಸ್ವ]
15. ಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕೈ ವಿಕ್ರಮ [ಕಾ]
16. ಲದ ಳಳನೆಯ ಸುಧ [ಕೃತುಸಂ]
17. ವತ್ಸ[ರ]ದ ಕಾರ್ತಿಕನು . . . . .
18. ರದನ್ದುಸಾಲಿಯೂರ . . . . .

19. [ಪೆ] ವರ್ವಾರುವ ಶ್ರೀ . . . . .
20. ದೇವಾರಿಂಗ ಕಗೇಯ ಬಾಯ
21. ಲೋಕಗೆ ನಿವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟು
22. ದೆ ಮತ್ತ ಲೋ ೧ ಸ್ವಸ್ತಿ ಶ್ರೀ ನಗ [ರೇ]
23. ಸ್ವರ ದೇವರಿಂಗ ಬಿಟ್ಟು ಧರ್ಮಮಲು
24. ದ್ವ ( ? ) ರಮುನುರ್ವರು ಪ್ರತಿ
25. ಪಾಳಿಸ್ವರು ಲೋಕಾಭಾರಣಪೆ
26. ಣ್ಣಿತರಿಸಿಶ್ಯನಾಗರ್ದ . . . ಈ ಧರ್ಮದ
27. ಕೆಯ್ಯನಾಸಿರ್ವರು ಪ್ರತಿ
28. ಪಾಳಿಸುವರು ಈ ಧರ್ಮಮನಾವನೊ
29. ವ್ವ ಪ್ರತಿಪಾಳಿಸದವರ್ಗೆ ಪ್ರಯಾಗೆವಾ [ಣ]
30. ರಸಿಯಾ ಅಗ್ನ್ಯ ತೀರ್ಥಗಯಾಗಳ
31. ಲ ಸಾ ಇರ ಕವಿಲೆಯಸಸಿರವರ . . .
32. ವ್ವೇದ ಪಾರಾಗರಪ್ಪ ಸಸಿರ ಬ್ರಾ [ ಹೃಣ]
33. ಗ್ಗ ಕೋಡುಂ ಕೊಳಗುಮಂಸುವ [ಣ್ಣರತ್ನ]
34. ೦ ಗಳಿಂಕಟ್ಟಿಸಿ ಅದಿತ್ಯವಾ [ರದಮಾವಾಣ್ಯ]
35. ವ್ಯತೀಪಾತ ಸುರ್ಯ [ಗ್ರಹಣದಲ]
36. ಬಿಟ್ಟಪಲಮು . . . . .
37. ನಾವನೊರ್ವನಳಿಪಿದ [ಪಾತ]
38. ಕನನಿತು ಕವಿಲೆಯ [ನನಿತುಪಾ]
39. ವ್ವರುವಂನನಿತು [ಕ್ಷೇತ್ರಗಳಲ ಕೊಂ]
40. ದಪಾಪಕೆ [ಹೋಹನು]

*Transliteration.*

1. ta . . . . .
2. dēvara rājya . . . . .
3. ttarōttarābhivrid-dhi-pravarddha-
4. mānam āchandrārka- tā-
5. rambaram saluttamire śrī svasti yama
6. niyama svādhyāya dhyāna dhāruṇa mōṇā-
7. nushtānā japa samādhi śīla guṇa-sa [m pa]
8. nnaru chatur-vēda-vēdāṅga-samasta- [śā] stra-pā-
9. rāvāra-pāgararu yajana yajānā-
10. dhyāpana yōga-parāyanarum
11. śrīma sāmōttamar? ēkayka-paṇḍi-
12. [ta] ru saraṇāgata-vajra-pan [ja] -rarappa śrīma [d] a-
13. nādi-yagrahāram Śāliyūr a [śē] -
14. sha-sasirvvaru mahājanamgaḷu [sva-]
15. sti śrīmach Chāḷukya Vikrama- [kā] -
16. lada 44 neya Subhakṛitu sam] -



17. vatsarada Kārttika su . . . . .
18. radandu Sâliyûra
19. [pe] rvvâruva śrî . . . . .
20. dēvâringe Kagereya bâya-
21. lolage nivēdyake biṭṭa ga-
22. de mattalo 1 svasti śrî Naga [rê]-
23. svara-dēvarimge biṭṭa dharmmama U-
24. ddura-munurvvaru prati-
25. paḷisvaru Lōkābhāraṇa-pa-
26. ṇḍitara siśya Nāgarsa î-dharmmada
27. keyya sāsirvvaru prati-
28. pālisuvaru î dharmmaman âvano-
29. rvva pratipālisadavarge Prayāge Vâ [ṇa]-
30. rasiyâ Arghghhya-tîrttha Gayâ-gaḷa-
31. li sâyira-kavileya sasiravara-
32. r Vvêda-pârâgarappa sasira-Brâ [hmaṇa]-
33. rgge kôḍum koḷagumam suva-[rṇna-ratna-]
34. gaḷim kaṭṭisi Âditya-vâ [rad Amâvâsyē]
35. Vyatipâta sûryya-[grahanaḍali]
36. biṭṭa palamu . . . . .
37. nâvanorvvan aḷipida [pâta-]
38. kan anitu kavileya [nanitu pâ-]
39. rvvaruvam nanitu [kshêtragaḷali kon-]
40. da pâpake [hōhanu]

*Note.*

This inscription is full of lacunæ. Some lines on the top are effaced and a portion of the right side of the inscription slab is broken off and several letters are lost.

The record seems to belong to a Western Chalukya king whose name however is lost on the inscription-slab. It is dated in the 44th year of the Châlukya Vikrama era, in the bright fortnight of Kārtika in the year Śubhakṛit. The Châlukya Vikrama era commenced in A. D. 1076 and the 44th year of this era corresponds to A. D. 1119. But A. D. 1119 is Vikârin according to the southern system of luni-solar years current in this country. The nearest year Śubhakṛit is A. D. 1122, three years later and Kārtika śukla . . . corresponds to the first half of October in 1122 A. D. Hence 44 may be considered as a mistake of the engraver for 47 and the correct date of the grant taken as 1122 A. D. Vikramāditya VI was ruling at this time.

But if we take the Northern cycle of Jovian years, A. D. 1119 or 1041 corresponds to Śubhakṛit as stated in the grant. It is not yet certain, however, that this system was prevalent in this country at the time.

The inscription seems to register the gift of one *mattar* of rice-land below Kaggere tank for the service of food offerings to the god Nagarêśvara of the village Sāliyūr (Sālūr) by the *mahājanas* of the village. Nāgarasa, disciple of Lōkâbharana-paṇḍita, was the manager of the temple. The three hundred (Brahmans) of the village *Uddūr* (?) were appointed as the guardians of the above charity. The usual imprecatory sentences occur at the end of the grant.

## 82

At the village Chikkāpura, a hamlet of Sālūr, on a viragal to the west near the weir of the tank.

Kannada language and characters.

Size 3' × 2'

ಶಿಕಾರಿಪುರದ ಹೋಬಳಿ ಸಾಲೂರು ಮಜರೆ ಚಿಕ್ಕಾಪುರದ ಪಶ್ಚಿಮಕ್ಕೆ ಹೊರಳೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'

## Part I

- 1.
- 2.
3. . . . . ಸತ್ಯರತ್ನಾಕರರು ಶರಣಾಗತರಾವ [ಜ್ರ]
4. ಪಂಜರರುಂ ಶ್ರೀ . . . . . ದೇವರದಿಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧ.
5. ಮಪ್ಪ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಸಾಲಿಯೂರ ಮಾಕನಹಳ್ಳಿಯಕಾ
6. . . ಗಾಡಕಾಳಿಮಗಾಡ . . . . . ಮಾಚಗಾಂಡನು ಸಕವರ್ಷ ೧೧೩೧ನೆ [ಪ್ರ]
7. ಮೋದನವತ್ಸರದ ವೈಶಾಖನು ೧೫ . . . ದಿನದೊಳೆ ಬಂದಲಿ ಆತನವೀರಧುರದಿ
8. . . . . ಕಿದಿರಾಗಿ ಪಲರಕೊಂಡು

## Part II

1. [ತುರು] ಹರಿವಲಿ ಮಾಕನಹಳ್ಳಿಹಡದ ಸುರಲೋಕಪ್ರಾಪ್ತನಾ [ದ]
2. ಲಿ ಹದುಸಿಲಕಳಿಯಕಡಹರಿಯಗಲಿಕಂ ೩೦ಂ ಯುತಿಹರ ||
3. ತಪದಡೆ ಕ [ವಿ]ಲೆ ಬ್ರಾಹ್ಮಣರ ಕೊಂದವರು ||

## Part I

Transliteration.

- 1.
- 2.
3. . . . . satyaratnākararu śaranāgatarā va [jra] -
4. panjararum śrī . . . . . dēvara diviya-śrī-pāda-padma-rādha [karu] -
5. mappa śrīmad anādiy agrahāram Sāliyūra Mākanahalliya

6. gaūḍa Kālimagaūḍa . . . . . Māchagaūḍanu Śakavarsha 1131  
ne [Pra]-
7. mōḍa-samvatsarada Vaiśākha su 15 . . dinadoḷe bandali ātana vīradhuradi
8. . . . kidirāgi pālara kondu

## Part II

1. [turu] harivali Mākanahali Haḍada suralōka-prāptanā [da]-
2. li Hadunilikaḷiya kaḍa hariya gaḷe kaṁ 300 yikidar
3. tapidaḍe ka [vile] Brāmhānara kondavaru

## Note.

This inscription slab lies on the stone pavement on which the waste water of a small tank flows periodically. Hence several letters are worn out completely and cannot be made out.

The record is dated Ś 1131 Pramōḍa sam. Vaiś. su. 15 corresponding to 10th April 1210 (if we take Ś 1132 Pramōḍa) and records the grant of some land, 300 poles in extent, in memory of a warrior named Haḍada of the village Mākanahalli, a hamlet of Sāliyūr (Sālūr) who died while defending its cattle and men against Māchagaūḍa when the latter marched on the village and gave battle to its *gaūḍas* named Kālimagaūḍa, etc. The *gaūḍas* are praised as the oceans of truth, adamantine cages for the refugees, etc. The usual imprecation is found at the close of the grant. No king is named in the grant.

## 83

At the same village Chikkāpura on a stone in the field of Guttiga to the east.

Size 5'—0"×1'—6".

Kannada language and characters.

ಸಾಲೂರು ಮಜರೆ ಚಿಕ್ಕಾಪುರ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಗುತ್ತಿಗೆನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ, ಚಂದ್ರ, ಪೂಜಾರಿ—ಲಿಂಗ—ಬಸವ.

ಪ್ರಮಾಣ 5'—6"×1'—6".

- |                                  |                                  |
|----------------------------------|----------------------------------|
| 1. .... ಸ್ವಸ್ತಿಯಮನಿಯಮಶ್ವಾಧ್ಯಾಯಾ  | 10. ಇಂಗ ಅದಿವಾರ ಉತ್ತರಾಯಣ          |
| 2. ಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜ         | 11. ಸಂಕ್ರಮಣದನ್ನು ಹೆಚ್ಚಾರು        |
| 3. ಪಸಮಾಧಿಸುಷೀಳಸಪನ್ನ              | 12. ಪವಣಿಯ ಹರಿಮಯ್ಯ ತೇಕವಳ್ಳಿ       |
| 4. ರಪ್ಪ ಅನಾದಿಯಗ್ರಹಾರಂ            | 13. ಯಲು ಚತ್ರಕ್ಕೆ ಬಿಟ್ಟ ಗುಣಿಗವತ್ತ |
| 5. ಸಾಲಪೂರಸಾನಿವ್ಯಾರು ಮಾ           | 14. ರ್ - ಈ ಧರ್ಮಮ-ಪ್ರತಿಪಾಳಿಸಿದವಗೆ |
| 6. ಡಿದದತ್ತಿಯೆಂತೆಂದೆ ಸ್ವಸ್ತಿ ಶ್ರೀ | 15. ವಾರಣಾಸಿಯಲು ಸಾನಿವ್ಯಾರವೇವಾರ    |
| 7. ಮತ್ತು ಚಾಳುಕ್ಯವಿಕ್ರಮ           | 16. ಗರಪ್ಪ ಬ್ರಾಹ್ಮ [ಣ್ಣೆ] ಸಾಯಿರಕ  |
| 8. ವರಿಪದ ೪೭ನೆಯ ಸುಧತ್ತಿ           | 17. ವಿರೆಯುಮಕೊಟ್ಟ ಪಲಮಕ್ಕು         |
| 9. ತ್ವಂವತ್ಸರದಲು ಮಾಘ ಬಹು          |                                  |

## Transliteration.

1. svasti yama niyama śvādhyâyâ-
2. dhyāna-dhāraṇa-mônānushṭāṇa-ja-
3. pa-samādhi-suśīla-sapanna-
4. rappa ānādiyagrahāraṃ
5. Śālivāra sāsirvvaru mā-
6. dīda datti yentendaḍe svasti śrī-
7. matu Chālukya vikrama
8. varishada 47 neya Subhakrit-
9. samvatsaradalu Māgha bahu-
10. la 11 Ādivāra uttarāyaṇa-
11. sankramaṇa-dandu Hervāru-
12. va Ēṇiya Harimayya Tēkavalli-
13. yalu chatrakke biṭṭa Guṇiga-vatta-
14. r 2 yī dharmmama pratipālisidavage
15. Vāraṇāsi-yalu sāsirvvar vēda-pāra-
16. garappa Brāhma [ṇargge]. sâyira-ka
17. vileyuma koṭṭa palam akku

## Note.

This inscription is similar in contents to the previous record No. 82.

It registers the gift of some land by Ēṇiya Harimayya, *hervāruva* (chief of the Brahmans) on behalf of the thousand (Brahmans) of the agrahāra village, Śālivur (Śālār). The land granted was two *mattars* of Guṇiga in extent and was given away for a choultry at the village Tēkavalli. The usual sentence about the merit of maintaining a previous grant is found at the close of this record also.

The date of the grant is given as Sunday, Uttarāyaṇa Sankramaṇa day, being the 11th lunar day of the dark half of Māgha in Śubhakrit, 47th year of the Chālukya Vikrama era. Now the 47th year of this era is a Śubhakrit corresponding to 1122 A. D. The Uttarāyaṇa Sankrānti day in the year falls on December 24th, a Sunday as stated in the grant, but the tithi is Pushya ba. 9 or 10 and not Māgha ba 11, as stated in the grant. In that year, Māgha ba. 11 fell on a Thursday (Jan. 25 1123 A.D.) and this day was the 3rd day of the solar month Kumbha and not uttarāyaṇa sankrānti day. It is possible, however, to take the month Māgha as the solar month corresponding, *viz.*, Kumbha and bahula 11 of that month would then correspond to December 25, 1122, the day succeeding Uttarāyaṇa-sankrānti.

## 84

On a stone lying to the east of Sanku-Basavanna image, in the village Belagāmi in the Hobli of Tālaguṇḍa.

Kannada language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದದ ಹೋಬಳಿ ಬೆಳಗಾವಿಯ ಸಂಕುಬಸವಣ್ಣನ ವಿಗ್ರಹಕ್ಕೆ ಪೂರ್ವಕ್ಕೆ  
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ.

ಲಿಂಗಮುದ್ರೆ.

ಚಂದ್ರ.

1. ಜಯಾಭ್ಯುದಯ || ೧೪೨೧ನೇನು
2. ಸಿದ್ಧಾರ್ಥಸಂವತ್ಸರದ ಚಯತ್ರನು ೩ ದಂದು
3. ಚನ್ನಬಸವ . . . . . ಹುಲೆಬಳಿ
4. ಉಭಯಂ ಲ ಕೊಟ್ಟರು ||

Note.

The letters of this inscription are very much worn out. It seems to record the grant of a plot of land with the sowing capacity of eight khandugas.

The name Channabasapa in line 3 is probably the donee. The date given is S 1421 Sidhârthi sam. Chai. su. 3 which is equivalent to 15th March A. D. 1499.

## TUMKUR DISTRICT.

GUBBI TALUK.

85

On a stone lying near the tank weir on the road to Chittanhalli from Kallûr in the Hobli of Kâdâba.

Size 1'—2" × 2'—6".

Kannada language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು ಕಡಬದ ಹೋಬಳಿ ಕಲ್ಲೂರಿಂದ ಚಿಟ್ಟನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿರುವ  
ಕೆರೆ ತೊಂಬಿನ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—2" × 2'—6"

1. ಸಾಧಾರಣ ಸಂವತ್ಸರ ವಯಶಾಖ ಬ ೭ ಸೋಮವಾರದಂದು
2. ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ಮಾರಯ್ಯನಾಯಕನ ತಮ್ಮ ಬ
3. ಮೈಯ್ಯನು ಮೇಲೇಸ್ವರದೇವರ ನಂದಾದೀವಿಗೆಗೆ ಆಚಂದ್ರಾರ್ಕಕ
4. ತಾರಂಬರಂ ನಡವಂತಾಗಿ ಕೊಟ್ಟು ೨ ಆತನ ಭಾ . . . . ಮಲ್ಲ
5. ಯ್ಯ ಕೊಟ್ಟು ೧ ಇದಂತಿರುವವರ್ಗೆ ಮಹಾಪಾತಕ

Transliteration.

1. Sâdhârâṇa-samvatsara Vayisâkha ba 7 Sôma-vâra-dandu
2. śrîmanu mahâpradhânam Mârâyya-Nâyakana tamma Ba-
3. mmayyanu Mêlêsvâra-dêvara nandâ-dîvigege â-chandrârkkâ-
4. tîrâmbaram naḍevantâgi kottâ ga 2 âtana bhâ . . . . . Malla-
5. yya kottâ ga 7 idam kiḍisuvarge mahâpâtaka.

Note.

This records the gift of a sum of 2 gadyâṇas by Bammayya, younger brother of *mahâpradhâna* Mârayyanâyaka, and of 1 gadyâṇa by Mallayya, his brother-in-law, for maintaining a perpetual lamp in the temple of the god Mêlêśvaradêvaru. No Śaka year is given. The date is stated to be as Sâdhârana sam. Vaiś. ba. 7 Monday.

It is not possible to determine who this Mârayyanâyaka was. The usual imprecation is found at the end of the record.

## 86

At the village Niṭṭûr in the hobli of Niṭṭûr, on a stone set up behind the Jaina basti.

Kannada language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು ನಿಟ್ಟೂರು ಹೋಬಳಿ ನಿಟ್ಟೂರು ಜೈನಬಸ್ತಿಯ ಹಿಂದುಗಡೆ ವಿಗ್ರಹದ ಕಲ್ಲಿನಲ್ಲಿ.

- |              |                  |
|--------------|------------------|
| 1. ಚಿತ್ರಭಾನು | 5. ಯು ಸೋಮ        |
| 2. ಸಂವತ್ಸರ   | 6. ವಾರ ಬೊಮ್ಮಣ್ಣ  |
| 3. ದ ಪಾಲ್ಕುಣ | 7. ಗಳು ಸ್ವರ್ಗಸ್ತ |
| 4. ದ ಶುಕ್ಲ ಲ | 8. ರಾದ ನಿಷಧಿ     |

Note.

This is a *nishadhi* stone, a monument set up in memory of the death of a pious Jain after becoming a *sanyâsi*. The present inscription records the death of one Bommanna on Monday the 8th lunar day of the bright half of Phalguṇa in the year Chitrabhânu.

## 87

A copper plate in the possession of Nanjamma, in the village Mûkanâyakankôṭe in the same hobli of Niṭṭûr.

Size 1'—0" × 0'—9": 1 plate.

Kannada language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು ನಿಟ್ಟೂರು ಹೋಬಳಿ ಮೂಕನಾಯಕನ ಕೋಟೆಯಲ್ಲಿ ವೀರಪ್ಪನವರ ನಾಡಿನ  
ನಂಜಮ್ಮನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 1'—0" × 0'—9"

1. ಮುದ್ದು ವೀರಸ್ವಾಮಿಗಳವರ ಚರಣಾರವಿಂ
2. ದಗಳಿಗೆ—
3. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋ
4. ಕೃ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿ
5. ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಬ್ದ ವರುಷಗಳು ೧೬೫೮ನೇ

6. ನಳನಾಮ ಸಂವತ್ಸರದ ನಿಜಜ್ಯೇಷ್ಠ ಶುದ್ಧ ಶಷ್ಠಿ ಭಾರ್ಗವವಾಸರದಲ್ಲ
7. ಸಾಲನಾಯಕರ ಭೈರಪ್ಪನಾಯಕರ ಪ್ರಪಾತ್ರನಾದ ಸಂ
8. ಗಜ್ಜನಾಯಕರ ಪಾತ್ರನಾದ ಚಿಂನಬಸವನಾಯಕರ ಪುತ್ರ
9. ನಾದ ಮುದಿಯಪ್ಪನಾಯಕನು ಭಕ್ತಿಪುರಸ್ಕರವಾಗಿ ಹಾಗಲವಾ
10. ಡಿ ಹೋಬಳಿಯಾದ ಕೋಟೆಸ್ಥಳದ ಗೇರಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪ್ರ
11. ತಿ ನಾಮಧೇಯವಾದಲ್ಲಿಂಗ ಸಾಗರವೆಂಬ ಗ್ರಾಮವೆನ್ನುವನು
12. ಸ್ವಾಮಾಡಿಯಧೇನೆ ಯಿಗ್ರಾಮಕ್ಕೆ ಸಲುವಂಥ ಗದ್ದೆಬೆದ್ದಲು
13. ತೋಟತುಡಿಕೆ ಅಣಿ ಅಚ್ಚುಕಟ್ಟು ನಿಧಿನಿಕ್ಷೇಪಸುಂಕಸಿದ್ಧಾ
14. ಯ ಮುಂತಾದ ಸಕಲ ಸುವರ್ಣಾದಾಯ ಸಹ ನಮಸ್ಕಾರಮಾ
15. ಡಿ ಇಥೇನೆ ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನ ಸ್ವದತ್ತಾದ್ವಿ
16. ಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇ
17. ಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ | ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರಿಪಿತ್ರ
18. ದತ್ತಾಸಹೋದರಿ ಅನ್ಯದತ್ತಾಭವೇನ್ನಾತಾದತ್ತಾಂಭೂ
19. ಮಿಂ ಪರಿತ್ಯಜೇತು || ಶ್ರೀ ||

*Transliteration.*

1. Mudduvīrasvāmigaḷavara charaṇāravina-
2. dagaḷige
3. namaṣ tunga-śīraśchumbi-chandra-chāmara-chāravē trailō-
4. kya-nagarārambha-mūlastambhāya Śambhavē svasti śrī vi-
5. jayābhayudaya Śālivāhana śākha varuṣaṅgaḷu 1658 nē
6. Nāḷanāma-samvatsaraḍa Nija Jyēshṭha śuddha saptami Bhārgava-
7. vāsaradalli
7. Śālanāyakara Bhairappanāyakara prapautranāḍa San-
8. gappanāyakara pautranāḍa Chennabasava-nāyakara putra-
9. nāḍa Mudiappanāyakanu bhakti-purassara-vāgi Hāgalavā-
10. ḍi hōbaḷi yāḍa Kōṭe-sṭhalaḍa Gērahaḷli grāmakke pra-
11. tināmadhēyavāḍa Llingasāgaravemba grāmavannu nama-
12. skāra māḍi yidhēne yi-grāmakke saluvantha gadde beddalu
13. tōṭa tuḍike aṇe achchukaṭṭu nidhi nikshēpa sunka siddhā-
14. ya muntāḍa sakala suvarṇāḍāya saha namaskāra mā-
15. ḍi yidhēne yendu barasi-kōṭṭa dāna-śāsana sva-dattādvī-
16. guṇam puṇṇyam para-dattānupālanam paradattāpahārē-
17. ṇa sva-dattam nishphalām bhavēt | sva-dattā putrikā dhātri pitru-
18. dattā sahōdari amnya-dattā bhavēn mātā dattām bhū-
19. miṇ parityajētu śrī "

*Translation.*

*To the lotus feet of Mudduvīrasvāmi.*—Salutation to Śambhu. Be it well. In the victorious and prosperous year 1658 of the Śālivāhana era, the year named Nāḷa, on Friday the 7th lunar day of the bright half of Nija Jyēshṭha.





NITTUR PLATES OF MADHAVA GANGA.

Ib

1  
 2  
 3  
 4  
 5

IIa

6  
 7  
 8  
 9  
 10

IIb

11  
 12  
 13  
 14

IIIa

15  
 16  
 17  
 18



I, Mudiappa Nâyaka, son of Chennabasava Nâyaka, grandson of Sangappa Nâyaka, great-grandson of Sâlanâyaka's (son) Bhairappa Nâyaka, have granted (lit. saluted) the village Gêrahalli, also called Lingasâgara, in Kôte-sthala and Hâgalavâdi Hobli. I have given away all the lands, wet and dry, in the village as well as gardens, big and small, embankments, boundaries, treasure on the surface or buried underground, customs dues, quit-rent and all other revenue in gold.

Thus I have got this *dâna-śâsana* written. Protecting the gift of another is twice as meritorious as making a gift oneself. By seizing another's gift even one's own gift becomes fruitless. Land given by one-self is his daughter; land given by his father is his sister; land given by others becomes one's mother. Hence one should not seize land gifted away. Good Fortune.

*Note.*

This registers the gift of the village named Gêrahalli *alias* Lingasâgara to Mudduvîrasvâmi, who was probably a Lingâyat guru, by the chief Mudiappa Nâyaka. The donor belonged to a line of petty chiefs of Hâgalvâdi, a village in Gubbi Taluk of Tumkur District. Both the donor and his father Channabasava Nâyaka and grandfather Sangappa Nâyaka are also named in a copper-plate grant at Tirumalapur of Ś 1651 (E. C. XII Chiknâyakanhalli 38).

The present grant is dated Ś 1658 Naḷa, sam. Nija Jyêsh. śu. 7 Friday corresponding to June 4, 1736 A. D. The usual imprecatory verses occur at the end of the grant. No overlord is named in the grant.

88

Kûdalûr grant of the Gaṅga king Mâdhavavarma, found buried in the earth by Nanjappa in his land at the village Pura in the hobli of Niṭṭûr.

Size 0'—9"×0'—3": 3 plates with a ring and elephant seal.

Old Kannada characters and Sanskrit language.

ಅದೇ ತಾಲ್ಲೂಕ್ ನಿಟ್ಟೂರು ಹೋಬಳಿ ಪುರಗ್ರಾಮದಲ್ಲಿ ಹೆಂಚಿನ ಕಾರ್ಖಾನೆ ನಂಜಪ್ಪನವರಿಗೆ  
ಅವರ ಬೂದಿ ಹೊಲದಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನ.

೩ ಹಲಗೆಗಳು          ಅನೆಯ ಮೊಹರು.

0'—9"×0'—3"

- I b 1. ಭಾರದ್ವಾಜನಗೋತ್ರಸ್ಯ ಹರಿತಲ್ಯಸ್ಯ ವಿಕ್ರಮೇ ಶ್ರೀಪಲ್ಲವಕುಲೇಂದ್ರಸ್ಯ ರಾಜ್ಯ ಶ್ರೀಸ್ಥಾನವಮ್ಮಣ್ಣಿ
2. ಸ್ತುತಿ ಧರ್ಮಾತ್ಪಾಲಯತೋಭೂಮಿಂ ವರ್ಧಮಾನೇತುಶಾರದೇ ಚೈತ್ರೇ ಮಾಸಿಶುಚಾಪಕ್ಷೇ ಪಚ್ಚಮ್ಯಾಂ  
ರೋಹಿಣೀದಿನೇ
3. ಜಾತ್ಯವೀಮರಾಕಾಶಜರಾಮಲಕುಲಸ್ಯ ಚ ಚಾಹ್ನವೇಯಕುಲೇಂದ್ರಸ್ಯ ಸುರೇಂದ್ರನಮತೇಜಸಃ
4. ರಾಜ್ಯಕಾಣ್ಣನಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೃಷ್ಣೇವಮ್ಮಣ್ಣಿ ಪುತ್ರಸ್ಯ ಸರ್ವಮುಖ್ಯಸ್ಯ ಮಾಧವಸ್ಯ ನೃಪಸ್ಯ ಚ
5. ಔರಸಸ್ಯಾಥಪುತ್ರಸ್ಯ ಕರ್ತುರ್ದರ್ಮಮನುತ್ರಮಮ್ | ಮಹಾರಾಜೇನ ವಿಧಿನಾ ಜಯ ಶ್ರೀ ಸಿಂಹವರ್ಮಣಾ

- II a 6. ಅಭಿಷಿಕ್ತಸ್ಯ ಶೂರಾಣಾಂ ವೀರಸ್ಯಾತುಲ್ಯಕರ್ಮಣಃ ಶ್ರೀಮತೋಗೃಹ್ಯ ರಾಜಸ್ಯ ಗೃಹ್ಯ ವಂಶಧ್ವಜಸ್ಯಚ  
7. ಆರ್ಯಾಣಾಂವರ್ಮ್ಯ ಭೂತಸ್ಯ ನಾಮತೋಪಾಯ್ಯವರ್ಮಣಃ ತಸ್ಯಪುತ್ರೇಣ ಧೀರೇಣ ಪ್ರಗಲ್ಬೇನ ಮು  
ಹಾತ್ಮನಾ  
8. ಶತ್ರುಣಾಂ ಸೂರ್ಯ್ಯತುಲ್ಯೇನ ಮಿತ್ರಾಣಾಂಜ್ಞಾನ್ಮುಕಾನ್ತಿನಾ ಪಾಲನೇಕೃಷ್ಣ ತುಲ್ಯೇನಕ್ಷಮಣೇಭೂಸಮೇನಚ  
9. ಶ್ರೀಪಲ್ಲವಸ್ಯಪೇನ್ದ್ರೇಣ ವಿಜಯಸ್ತನ್ದವರ್ಮಣಾ ನ್ಯಾಯತೋಷ್ಯಭಿಷಿಕ್ತೇನಸರ್ವ್ವಪ್ರಕೃತಿಭಿನ್ನಹ  
10. ಗುರುಭಿಃಕೃತನಾಮ್ನಾಚ ಸತ್ಸಮಾಧವವರ್ಮಣಾ ಕಾಶಿಕಸಗೋತ್ರಾಭ್ಯಾಮನುಜಾಭ್ಯಾಂಜ್ಞವಿಶೇಷತಃ  
II b 11. ಕುಮಾರಧವಶರ್ಮ್ಯಾಭ್ಯಾ ತೈತ್ತಿರಿಯಾಭ್ಯಾನ್ತುಧರ್ಮ್ಯತೋ ಮರುಕಕವಿಷಯೇಗ್ರಾಮಂ ಕೂಡಲೂರನ್ಯಾ  
ಮಸಂಜ್ಞತಮ್ |  
12. ತೋಚ್ಛಾನದೀಪಶ್ಚಿಮತೋ ಪೇರೂರಾತ್ಪೂರ್ವತಶ್ಚಿ ತಮ್ ಶ್ರೀಮನ್ಮಾಧವರಾಜೇನ ಬ್ರಹ್ಮಣ್ಯೇನಸುಬುದ್ಧಿನಾ  
13. ಜಲದತ್ಯಾ ಪ್ರದತ್ತಂ ಬ್ರಹ್ಮದೇಯಕ್ರಮೇಣಚ ಗಾಙ್ಗೇಯೋವಾಪ್ಯಗಾಙ್ಗೇಯೋ ವಿಪ್ರಯೋಗ್ರಾಮಮಾದೃಶಮ್  
14. ಹೆತ್ತಾಹಾರಯಿತಾಯೋವಾ ಹ್ಯನುಮನ್ಮೋಪದೇಶಕಃ ಮಹಾಪಾತಕ ಸಂಯುಕ್ತಸ್ಯಭವೇತ್ಸಕಳತ್ರಕ  
III a 15. ಅಪಿಚಾತ್ರಮನುಗೀತಾಃ ಶ್ಲೋಕಾಃಭವನ್ತಿ | ಬಹುಭಿರ್ವ್ಯಸುಧಾಭುಕ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಃ  
16. ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತಥಾಫಲಮ್ | ಸ್ವದತ್ತಾವ್ಪರದತ್ತಾಂವಾಯೋ ಹರೇ|ತ ವಸುನ್ದರಾಪ್  
17. ಪೃಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿಘೋರೇ ತಮಸಿಪಚ್ಯತೇ | ಸ್ವನ್ನಾತುಂ ಸುಮಹಚ್ಛಬ್ಧಿನ್ಮುಮ್ನಾನ್ಯಾತ್ಮಪಾಲನಮ್  
18. ದಾನಂವಾಪಾಲನಂವೇತಿದಾನಾಚ್ಛ್ರೀಯೋನುಪಾಲನಮ್ ಇತಿಭಾರದ್ವಾಜಸಗೋತ್ರೇಣ ಕುಮಾರಶರ್ಮ್ಯಾಣಾ  
ಲಖಿತೇಯನ್ತಾಮುಪಚ್ಛಿಕಾ

*Transliteration.*

I. b.

1. Bhâradvâjasa-gôtrasya Hari-tulyasya vikramê śrî Pallavakulêndrasya  
râjña [h] śrî Skandavarmanah
2. svasti dharmmât pâlayatô bhûmim varddhamânê tu sâradê Chaitrê  
mâsi suchau pakshê Pañchamyâm Rôhinî-dinê
3. Jâhnavî-vimalâkâśa-jalâmala-kulasya cha Jâhnavêya-kulêndrasya  
Śurêndra-sama-têjasah
4. râjñah Kânyasa-gôtrasya śrîmat Konkanî-varmanah putrasya sarvva-  
mukhyasya Mâdhavasya nripasya cha
5. aurasyâtha putrasya karttur dharmanmam anuttamam | mahârâjêna  
vidhinâ jaya-śrî Simhavarmanâ

II. *a.*

6. abhishiktasya sūtrāṇāṃ virasyātulya-karmanah śrīmatô Gaṅgarājasya  
Gaṅgavamsa-dhvajasya cha
7. āryyāṇāṃ varmmabhūtasya nāmatôpy Āryyavarmanah tasya putrēṇa  
dhīrēṇa pragalbhēṇa mahātmanā
8. śatrūṇāṃ Sūrya-tulyēṇa mitrāṇāṃ chēndu-kāntinā pālanē, Kṛishṇa-  
tulyēṇa kshamanē bhū-samēṇa cha
9. śrī Pallava-nripēndrēṇa Vijaya-Skandavarmanā nyāyatôpy abhishik-  
tēṇa sarva-prakṛitibhis saha
10. gurubhiḥ kṛita-nāmnā cha satsu Mādhava-varmanā Kausika-sa-gôtrā-  
bhyām anujābhyām cha viśēshataḥ

## II. b.

11. Kumâra-Bhava-śarmamabhyâm Taitrîyâbhyâm tu dharmmatô Marukara-vishayê grâmam Kûḍalûran-nâma-samjñitam <sup>1</sup>
12. Totlâ-nadi-pâschimatô Perûrât pûrvatas [s] thitam śrîman-Mâdhava râjêna brahmanyêna subuddhinâ
13. jala-datyâ pradattanta brahmadêya-kramêṇa cha Gângâyô vâ pya-Gângâyô viprayôr grâmam îdṛisam
14. harttâ hârayitâ yô vâ hyanumantôpadêśakah mahâpâtaka-samyuktas sa bhavêt sakaḷatraka [h]

## III. a.

15. api châttra Manu-gîtâh ślôkâh bhavanti | bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ
16. yasya yasya yadâ bhûmis tasya tasya tadâ phalam <sup>1</sup> sva-dattâm para-dattâm vâ yô ha [(rê)] ta vasundharâm
17. shasṭhiḥ va[r]sha-sahasrâṇi ghôrê tamasi pachyatê | svam dâtum sumaha-ch-chhakhyam du(m)kham anyârttha-pâlanam
18. dânam vâ pâlanam vêti dânach chhrêyô nupâlanam  
iti Bhâradvâja-sa-gôtrêṇa Kumâra-śarmmanâ likhitêyan tāmrapattikâ.

*Translation.*

## (LL. 1-2)

Be it well. While King Skandavarma, an Indra to the Pallava family, an equal of Vishṇu in prowess, a descendant of the Bhâradvâja-gôtra was protecting the earth in righteousness.

In the prosperous year and the month Chaitra, bright fortnight, Pañchami and a day with the constellation of Rôhini.

## (LL. 4-10)

By Mâdhavavarma, called as such among good people with the name given by his gurus, and anointed properly by the auspicious Vijayaskandavarma, chief of the Pallava kings, in conjunction with all his (Mâdhavavarma's) subjects, a great hero, skilled in argument, high-minded, a sun to the enemies, a moon to his friends, an equal of Kṛishṇa in protecting and of the earth in forgiveness; son of the illustrious King of the Gaṅgas, a crest to the Gaṅga family, a coat of mail (*varma*) for the protection of righteous people (*ârya*) bearer also of the name of Âryavarma, hero of heroes, performer of unrivalled deeds, anointed according to usage by the king Jayaśrî-Simha-varma, and a son of the eminent king Mâdhava; who was a son of the illustrious Kongaṇivarma, of Kâṇva-gotra, an equal of Indra in glory, lord of the Jâhnavêya-family, pure like the water of the Ganges in the firmament.

## (LL. 10-13)

By the illustrious king Mādhava, devoted to Brahmans and possessed of a pure heart was granted with pouring of water according to the usage of Brahmadāya (making gifts to Brahmans) the village named Kūḍalūr, situated to the east of Pêrūr and west of the Toṭlā river in Marukara-vishaya to the brothers Kumāraśarma and Bhavaśarma (*anujābhyāñcha*), followers of the Taittiriya school and descendants of Kauśika-gôtra.

## (LL. 13-18)

Whoever, whether a Gāngēya (born of the Gaṅga family) or not, takes away or causes to be confiscated such property of the two Brahmans, whoever approves of such an act, or who instigates such acts, will be guilty of heinous sins along with his wife.

Here are also stanzas recited by Manu (on this subject):—By several kings commencing with Sagara is the earth enjoyed. Whosoever is the lord of the land, to him accrues the fruit (of the gift) thereof. He who seizes land given away by himself or others will be tormented in terrible darkness for sixty-thousand years. It is easy to give away what belongs to one but protecting another's property is very troublesome. Between making a gift and protecting a gift (already made) protecting is more meritorious than making a gift.

## (LL. 18)

Thus the copper plate was written by Kumāraśarma of Bhāradvāja-gôtra

*Note.**Description.*

This copper-śāsana consists of 3 plates 9" long, 3" broad and 1/10" thick. A ring 2" in diameter and 1/4" thick is passed round a hole in the left upper edge of the plates and a seal also of copper is soldered to the ring. On the seal is an elephant standing with its face to the right. It is said that the plates were found while digging in a field, full of ashy earth, belonging to Mr. Nanjappa in the village Pura in Gubbi Taluk.

Of the three plates, the two outer ones are engraved on the inner side only. There are 5 lines on plate I and also on the front side of plate II while there are 4 lines each on plate III and the back side of the second plate. The characters are of an ornamental type and are well-formed and clear. The plates are intact, there being no cuts in the plate; nor are the letters peeled off. The size of the letters is 1/2" on the average. The characters are early old Kannada and

resemble very much those of the Penugonḍa Plates published by Mr. Rice on P. 331, E. I. XIV, and assigned by him to the end of the 4th century or the beginning of the 5th century A. D. The language is throughout Sanskrit, and is mostly in verse.

*Peculiarities of the letters.*

There are very few errors in the paleography of these plates. The test letters kha (in ll 4, 17), bha (in lines 1, 2, 6, 8, etc.) and ja (in lines 1, 3, 4, etc.) and also ṇa in Koṇkanivarṇa in ll 4, 12, etc., and a in lines 6, 15, etc. and ba (in lines 12, 13, etc.) are all correctly formed. In combination with the letter *r*, the consonants *m*, *t*, etc., are invariably re-duplicated.

### GEOGRAPHY.

The subject of the inscription is the gift by the Gaṅga king Mâdhavarâja *alias* Mâdhavavarṇa to two brothers named Kumâraśarma and Bhavaśarma, who were Brahmans belonging to Kauṣika-gôtra and Taittirîya-śâkhâ, of a village named Kûḍalûr, situated to the west of the river Totlâ and east of the village Perûr, in Marukara-vishaya. It is difficult to determine exactly the geographical position of the places referred to. Which is the Marukaravishaya in which Kûḍalûr is situated? A Marugarenâḍu is referred to in E. C. XII Tumkur 9 of 1151 A. D. as the district round Kaidâla in Tumkur Taluk. So also Marugali-nâḍ of Tumkur 17 refers to the same district as Marugare-nâḍ. Marukare-vishaya is referred to in the Sringeri plates of the Gaṅga king Avinîta (M. A. R. 1916, P. 34 and 44), found in the Smârta Matt at Sringeri in the Kadûr District. Here two villages Pânapura and Kolpalli in Marukare-vishaya are said to have been granted to certain Brahmans by the Gaṅga king Konganivarṇa (Avinîta). It is stated in the said Report, P. 44, that Marukare-vishaya is identical with Marugare-râṣṭra in E. C. IX Doddaballapur 67 also relating to Avinîta. In this grant the village Tippûr in the Marugare-râṣṭra referred to is identified with Tippûr in Doddaballâpur Taluk.

This Marukara-Vishaya may be identified with the larger part of the present Tumkur District and the Doddaballâpur Taluk of the Bangalore District.

It is within this area that we have to look out for an old place of the name of Perûr or Herûr with a Kûḍlûr to its east and a river Totlâ to its further east. No such river is known to exist now. In the Maddagiri Taluk in the hobli of Puravara and a mile to the east of a village of that name is the river Jayamangala, while about a mile to the north-east of Puravara there is a village called Kodlâpura. Though this is one of the likely places, the name Puravara which is different from Perûr, and the fact that Kodlâpur is not directly to the east of Puravara make the identification doubtful. However, the neighbourhood is full of ancient ruins which deserve to be studied.

A more likely place is in the Hoṣṭr hobli of the Sîra Taluk. Here is a village named Herûr with a small river flowing about a mile to its east. Between the two, on a rising ground is a likely place for an 'agrahâra' with a temple. Nearby was found a vîragal mentioning the village of Kûḍlûr which, however, does not exist now.

### DATE.

The inscription is not dated in terms of any era. The grant is said to have been issued in the reign of the Pallava king Skandavarma, on Chaitra śu 5, with the constellation Rôhîṇi.

The approximate date of Skandavarma is now known to us owing to Mr. R. Narasimhachar's discovery of the Jain work Lōkavibhāga. As gathered by Dr. Fleet (J. R. A. S. 1915 P. 472) Mādhava who granted the Penugonḍa plates was anointed by Skandavarman Pallava about 470 A. D. Since the genealogy of Mādhavavarma, as given in the present record is identical with that given in the Penugonḍa plates and the connection with a Pallava dynasty is a distinct feature of both the grants, it is definite that the grantor of the Kûḍlûr plates is identical with the grantor of the Penugonḍa plates. Thus 475 A. D. may be accepted as an approximate date for the present record.

### HISTORY.

The historical details given in the grant are as follows :—

Mādhavarāja or Mādhavavarma, the Gaṅga king, was crowned by the Pallava king Vijaya-Skandavarma or Skandavarma. His father was Āryavarma who, in turn, is stated to have been crowned by the king Simhavarma, apparently the Pallava king of that name. Āryavarma's father is stated to be Mādhava, who is said to be the son of Konguṇivarma. The titles applied to Konguṇivarma, such as born of the pure race of Jâhnavîya or Gaṅga, are those usually applied to Konguṇivarma, the founder of the Gaṅga power. Thus we have the genealogy of the Gaṅga kings in this grant as follows : Konguṇivarma : Mādhava : Āryavarma : Mādhavavarma. The Pallava supremacy or overlordship over the latter rulers is proved by the statement that Simhavarma and Skandavarma anointed and enthroned Ārya-varma and Madhavavarma respectively.

It is interesting to observe that the four Gaṅga kings mentioned in this grant are the same as those named in the Penukonḍa plates and their names occur in the same order. Further the Penukonḍa plates also state that Simhavarma (specifically referred to as the Pallava king in 1.7) and Skandavarma anointed Āryavarma and Mādhavavarma. Some of the epithets applied to the Gaṅga kings differ in the plates ; so also the names and other details about the donees and engraver are different in these plates.

The characters, genealogy, etc., of the present grant being quite like those of the Penugonḍa plate which has been accepted by the highly critical Dr. Fleet as genuine, the present grant may also be regarded as genuine and of great importance for the history of the Gaṅga kings. For a fuller note on Gaṅga genealogy see *supra* note on inscription No. 3, of this report.

## 89

To the west of the Raṅganâtha-dēvara-beṭṭa in the same hobli of Niṭṭûr, on a broken stone near a temple in ruins.

Size 1'—0" × 0'—9".

Kannāḍa language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು, ನಿಟ್ಟೂರು ಹೋಬಳಿ, ರಂಗನಾಥದೇವರ ಬೆಟ್ಟಕ್ಕೆ ಪಶ್ಚಿಮ ಪಾಳುದೇವಾಲಯದ  
ಬಳಿ ಒಡೆದ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 1'—0" × 0'—9"

1. ದಾರಂ || ವರಗುಣಿ ವಿವೇಕನಿಧಿ ಸಚ್ಚ
2. ರಿತಂ ಬುಧ ಬಂಧು ಬಾದರಾಯಣ ಗೋತ್ರಂ
3. ಹರಿ ಪಾದಪದ್ಮ ಭೃಂಗಂ ಸ್ಮರರೂಪಂ ನೆಗಲ್ಲೆ
4. ಕೆಯೊಳಿಗೋವಿಂದಂ || ಕಮ್ಮೆಕುಳ ಕಮಳರ
5. ವಿಯತಿ ನಿಮ್ಮಳ ಯಶಃ ಪ್ರಭಾವಂ ಜಗದೊಳ
6. ಧರ್ಮದ ಮೇರುವೆನಿಪ್ಪಂ ಹೆಮ್ಮೆಯೊಳತ್ಯಧಿ
7. ಕನನುಪಮಂ ಗೋವಿಂದಂ | ಧರೆಬಣ್ಣಿಸೆಗೋವಿಂದಂ
8. ಮುರಹರಭವನದ ಶಲಾಖೆಯಂ ಮಾಡಿ
9. ಸಿವಿಸ್ತರದಿಂ ಕಳಶಮ ನಿಲಿಸಿದ ನಿರುಪಮ
10. ಚಾರಿತ್ರನ ಮಳ ಗುಣ ಗಣ ನಿಳಯಂ
11. ಸರಸಿಜನಾಥನ ಭವನಮ ಪಿರಿದುಂ ಲೇಸಾಗಿ
12. ಚಿತ್ರ ಪತ್ರ ಸಮೇತಂ ಪರಮಾನಂದದೆ ಮಾ
13. ಡಿಸಿ ನಿರನೂ—ಪಡೆದು ಕೀರ್ತ್ತಿಯಂ ಗೋವಿನ್ದಂ

*Transliteration.*

1. dâram || vara-guṇi vivêka-niḍhi sachcha-
2. ritam budha-bandhu Bâdarâyaṇa-gôtram
3. Hari-pâda-padma-bhṛingam smara-rûpam negalḍ e-
4. leyol i Gôvindam || Kamme-kula-kamaḷa-ra-
5. viy ati-nirmmaḷa-yaśaḥ-prabhâvam jagadol
6. dharmmada Mēruvenippam hemmeyol atyadhi-
7. kan anupamam Gôvindam | dhare baṇṇise Gôvindam
8. Murahara-bhavanada śalākheyam mādī-



9. si vistaraḍim kaḷaśama nilisida nirupama-
10. chāritran amaḷa-guṇa-gaṇa-niḷayam
11. Sarasijanābhana bhavanama piridum lēśāgi
12. chitra-patra-samētam paramānandade mā-
13. ḍisi niranū-paḍedu kirttiyam Gōvindam

*Note.*

This inscription is very fragmentary consisting only of the middle portion of a grant. Both the beginning and the end are lost, as the stone is broken off. It describes the renovation of some Vishṇu temple including the construction of a tower over it by one Gōvinda of Kamme family and Bādarāyaṇa-gōtra. It is, however, not possible to determine who this Gōvinda was or which temple was repaired by him, as no other details are contained in the record. No date is given.

90

At the village Chāgaṭūr, Niṭṭūr hobli, on a fragmentary stone at the base of a flag staff in front of the village.

The top of this slab has been broken and some pieces of it are found built into the walls. The letters found on them are produced below (Nos. 1—5). The portion of the slab which has remained intact is 3'—6" long and 1'—2" wide. The letters are Kannada and the language also is Kannada.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು, ನಿಟ್ಟೂರು ಹೋಬಳಿ, ಚಾಗಟೂರು ಪೂರಮುಂದೆ ಗರುಡ ಕಂಬದ ಬುಡ ಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ

ತುಂಡು ಕಲ್ಲು 3'—6" × 1'—2"

(ಈ ಶಾಸನದ ಮೇಲ್ಭಾಗವನ್ನು ತುಂಡು ತುಂಡಾಗಿ ಮಾಡಿ ಕಟ್ಟಡಗಳಿಗೆ ಕಟ್ಟಿದಾರೆ—ದೊರೆತ ತುಂಡುಗಳಲ್ಲಿ)

- |                              |        |
|------------------------------|--------|
| 1. ವಿನೆ—                     | ದೇವ—   |
| 2.                           | ರಾಜ್ಯಂ |
| 3.                           | ಭುವ    |
| 4. ವಿಮಲ (ಎಂದು ದೊರೆಯುತ್ತದೆ)—  |        |
| 5. ತುಪು                      |        |
| 6. ಸ್ತ ನಾದ ತಾಯಿ ಕೇತ ಲಬ್ಧ ಪರೋ |        |
| 7. ಕ್ಷ ವಿನಯಂ ಮಾಡಿ ನಿಜಿಸಿ     |        |
| 8. ದಳು                       |        |

*Note.*

The record is very incomplete. It seems to have been set up during the reign of the Hoysala king Vinayāditya (circa 1047-1100 A. D.) by a woman named

Kētalabbe in memory of her son who died apparently in defending the cows of his village against enemies.

## 91

On a broken stone pillar near a ruined temple on the road to the village Vōbalāpura, Nittūr Hobli.

Size 1'—0" × 1'—0".

Kannada language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು, ನಿಟ್ಟೂರು ಹೋಬಳಿ, ಪೋಬಳಾಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಗುಟ್ಟದ ಬಳಿ  
ಪಾಳುದೇವಾಲಯದ ಸಮೀಪ ತುಂಡು ಕಂಬದ ಮೇಲೆ

ಪ್ರಮಾಣ 1'—0" × 1'—0".

- |                               |                               |
|-------------------------------|-------------------------------|
| 1. ಪ್ರಮೋದ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ    | 6. ಡಿಸಿ ಕೊಟ್ಟು ಮಹಾಜನಂ ಗೆ      |
| 2. ಶುದ್ಧ   ೮   ಮಧುಸೂದ         | 7. ಈ ದೇವರಿಗೆ ಪ್ರತಿಗೋ ಪಾ       |
| 3. ನ ದೇವರ ಚಿಕ್ಕ ಕೆಳೆಯ ಗದ್ದೆ ಗ | 8. ದಿಯ ನೀರಸಮಕೆ ವರ್ಷಂ ಪ್ರತಿ    |
| 4. ಷೆಯ ನೀರಲ್ಲದೆ ಬೇಟೆ ನಾರಣ     | 9. ನೆಲೆಯಾಗಿ ಕೊಡುವ ಗದ್ಯಾಣ      |
| 5. ಗಟ್ಟದ ನೀರ ಪಂಥ ಏವಂದೊಡಂಬ     | 10. ಲೊಂದುಗ್ಗೆ ಶ್ರೀಗುರುಭ್ಯೋನಮಃ |

## Transliteration

1. Pramōḍa-samvatsarada Pālgūṇa
2. sūddha | 8 | Madhusūda-
3. na-dēvara Chikka-keṇeya gaddega-
4. ṛeya nīrallade bēṇe Nāraṇa-
5. gaṭṭada nīrapantha ēvend odamba-
6. ḍisikoṭṭu mahājananga-
7. ḷu dēvarige vritigaḷōpā-
8. diya nīra samake varshaṁ-prati.
9. neleyāgi koḍuva gadyāṇa
10. vondu ga | śrīgurubhyōṁ namaḥ

## Note.

This inscription seems to record an agreement made by the *mahājanas* of some village, perhaps Nāraṇagaṭṭa, with the authorities of the temple of Madhusūdana, apparently the ruined temple in front of which the present inscription slab is set up. The temple authorities agreed to irrigate the wet lands of the temple under the tank Chikkakere only from that tank and not from the water of Nāraṇagaṭṭa to which also they seem to have been entitled. In compensation for this the *mahājanas* agreed to pay the temple authorities an annual rent of one gadyāṇa for their exclusive use of the water of Nāraṇagaṭṭa. The date is given as Pramōḍa sam.

Phal. su. Sunday. As no tithi is given and as the date is not expressed in terms of the Śaka era, the exact equivalent of the date cannot be determined. No ruling king is named in the inscription.

MADHUGIRI TALUK.

92

At the village Bellada Maḍuvu in the hobli of Doḍḍēri, on the back of a slab standing in front of the village (on the front side of this stone Maddagiri Taluk No. 13 is inscribed).

Size 1'—2" × 2'—6".

Kannaḍa language and characters.

ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು.

ದೊಡ್ಡೇರಿ ಹೋಬಳಿ, ಬೆಲ್ಲದ ಮಡುವು ಗ್ರಾಮದಲ್ಲಿ ಊರ ಮುಂದೆನಿಂತಿರುವ 13ನೆಯ ನಂಬರ್ ಶಾಸನದ ಕಲ್ಲಿನ ಹಿಂಭಾಗದಲ್ಲಿ

- |                           |                           |
|---------------------------|---------------------------|
| 1. . . . .                | 4. ದೇವರಿಗೆ ಕೊಟ್ಟ ಬೆಳದಮ    |
| 2. ಯವ ಸಂವತ್ಸರಂ ಚೈತ್ರಬ.    | 5. ದುವಿನ ಯೇ ಗ್ರಾಮ ವೀರಭದ್ರ |
| 3. ತಿಮ್ಮಪನಾಯಕರವರು ಯಿರ . . | 6. ದೇವರಿಗೆ ಯಿದು           |

*Transliteration.*

- |                                       |
|---------------------------------------|
| 1. . . . .                            |
| 2. Yiva-samvatsaram Chaitra ba        |
| 3. Timmapanāyakaravaru Yira . . . . . |
| 4. dēvarige kōṭṭa Beladama-           |
| 5. ḍuvina yī grāma Vīrabhadra-        |
| 6. dēvarige yidu                      |

*Note.*

This seems to register the gift of the village Belāda Maḍuvu (now called Belladamaḍuvu) by Timmapa Nāyaka to the god Vīrabhadra in the year Yuva, in the dark half of the month Chaitra.

The characters of the record are much worn out and seem to be of the latter part of the 16th century A. D. It is difficult to determine who this Timmapa Nāyaka was. The year Yuva of the record may stand for A. D. 1575 Yuva.

93

At the village Toṇasagoṇḍanhalli in the same hobli of Doḍḍēri, on a stone slab lying in the land of Kōḍappa.

Size 8' × 2'.

Kannaḍa characters and language.

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ತೊಣಸಗೊಂಡನಹಳ್ಳಿಯ ಗ್ರಾಮದ ಪೂರ್ವಕ್ಕೆ  
ಕೋಡಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 8' x 2'

ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ
2. ಹೆನ ಶಕ ವರುಷಂಗಳು ೧೫೨೭ನೆಯ ಕ್ರೋಧಿ
3. ಸಂವತ್ಸರ ಅಶ್ವಿಜ ಬ ೭ ಉ ಶ್ರೀಮಹಾರಾಜಾಧಿ
4. ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ ಶ್ರೀವೀ
5. ರ ವೆಂಕಟಪತಿ ದೇವ ಮಹಾರಾಯಣ್ಯಯನವರು
6. ಪೆನುಗೊಂಡ ದುರ್ಗದಲಿ ರತನ ಸಿಂಹಾಸನಾ ರೂ
7. ಥರಾಗಿ ಪೃಥ್ವಿ ಸಾಂಭ್ರಾಜ್ಯಗೆಯಿ ಉ
8. ತ್ತಂ ಯಿರಲು ಶ್ರೀಮನ್ಮಹಾನಾಯಕಾ
9. ಚಾರ್ಯ್ಯ ಭಾಷೆಗೆ ತಪುವ ನಾಯಕರ ಗಂ
10. ಡ ಮರೆಹೊಕ್ಕರ ಕಾವ ಹಾರತಿಯ ಲಕ್ಷ್ಮೀ
11. ಪತಿ ನಾಯಕರ ಕೊಮಾರ ರಂಗಪನಾ
12. ಯಕರ ಕೊಮಾರರಾದ ಯಿಂಮಡಿ ರಂಗಪ
13. ನಾಯಕರು ಸಿವ ಗಣೇಶ್ವರ ವೊಡೆಯರವರ
14. ಚಾತ್ರ ಸಿಧ ವೊಡೆರ ಕೊಮಾರ ಮಲ್ಲಪ
15. ವೊಡೆರ ಕೊಮಾರರಾದ ನಾಗಿಯ ವೊಡೆ
16. ರಿಗೆ ಕೊಟ್ಟ ಗ್ರಾಮ ಶಾಸನದ ದಾನ ಕ್ರ
17. ಮವೆಂತೆಂದಡೆ ರಾಯರವರು ನಮ
18. ಗೆ ಮಾಗಣೆ ಯಾಗಿ ಪಾಲಿಸಿಹ ರಾಯ
19. ದುರ್ಗದವೆಂತೆಯೆಕೆಸಲುವ ಅಗಳೆ
20. ಯಸ್ಥಳ ದೊಳಗಣ ಚಂದಪನ ದೊಡ್ಡೇರಿ
21. ಯ ಸೀಮೆಗೆ ಸಲುವ ತೊಣಸಗೊಂಡ
22. ನಹಳ್ಳಿಗೆ ಪ್ರತಿನಾಮವಾದ ಇಂ [ಮ] ಡಿ
23. ರಂಗಾಪುರವನು ಕೂಡಲಸಂಗಮೇಶ್ವ
24. ರನ ಸಂನಿಧಿಯಲಿ ಸರ್ವಮಾನ್ಯವಾಗಿ
25. (ವಾಗಿ) ಕೊಟಿವಾಗಿ

ಹಿಂಭಾಗ

26. ಅದಕ್ಕೆ ಸಲುವರಾಚಹ [ಳ] ಸೀಮೆಯೊ
27. ಳಗಣಗದ ಕಾಲುವೆ ತೋಂಟ ಹಕ್ಕ
28. ಉ ಗೂಡೆಗುಯಲು ಅಚು ಅಣಿ ಕಟ್ಟುಕಾಡಾ
29. ರಂಬ , ರಾರಂಬ . . . . . ನಾಡು
30. . . . . ಚರಾದಾಯಸ್ತಿರಾದಾಯ ಅಕ್ಷೀಣಿ ಆಗಾ
31. ಮಿ . . . . . ಜಲತರು ಪಾಷಾಣ ಸಿದ್ಧ ಸಾ
32. ಧ್ಯಂಗಳಂಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯಸ
33. ಹ ಹಾರತಿಯ ನಾಯಕ ಯಿಂಮಡಿ ರಂಗ

34. ಪ್ಪ ನಾಯಕರಿಗೆ ಧರ್ಮವಾಗ
35. ಬೇಕೆಂದು ಅರಾಚಳಿಯ ಕೊಟ್ಟೆ ಉ
36. ಯಿದನು ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ ಪರಂ
37. ಪರಯಾಗಿ ಅಚಂದ್ರಾರ್ಕಸ್ತಾಯಿ
38. ಗಳಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿ
39. ಸುವುದು ಯೆಂದು ಆ ರಂಗಾಪುರ
40. ಗ್ರಾಮಶಿರಾಸಾ
41. ಸನ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
42. ರಂಗಪ್ಪ

*Transliteration.*

1. śubham astu svasti śrī vijayābhyudaya Śāliva-
2. hana śaka varuṣaṅgaḷu 1527 neya Krôdhi-
3. samvatsara Āśvīja ba 7 lu śrī mahārājādhi-
4. rāja rājaparamēśvara śrī vīrapratāpa śrī vi-
5. ra Venkaṭapatidēva-mahārāyaraiyanavarū-
6. Penugonḍe-durgadali ratana-simbhāsanārū-
7. dharāgi prithvī-sāmbhrājya geyitū-
8. ttam yiralu śrīman mahānāyakā-
9. chārya bhāshege-tapuva-nāyakara-gaṇ-
10. ḍa mare-hokkara-kāva Hāratiya Lakshmī-
11. pati-nāyakara komāra Rangapa-nā-
12. yakara komārārāḍa Yimmadi Rangapa-
13. nāyakaru Śivagaṇēśvara-voḍeyaravara
14. chhātra Sidha-voḍera komāra Mallapa-
15. voḍera komārārāḍa Nāgiya-voḍe-
16. rige koṭṭa grāma-śāsanada-dāna-kra-
17. maventendaḍe Rāyaravarū nama-
18. ge māgaṇiyāgi pālisiha Rāya-
19. durgada-venṭtheyeke saluva Agale-
20. ya sthalaḍoḷagaṇa Chandapana Doḍēri-
21. ya simege saluva Toṇasagonḍa-
22. nahallige pratinānavāḍa Im [ma] ḍi
23. Rangāpuravanū Kūḍali Sangamēśva-
24. rana sannidhiyali sarvamānyavāgi
25. (vāgi) koṭevāgi

*Back*

26. adakke saluva Rāchaha [li] simeyo-
27. ḷagaṇa gade kālūve tōṇṭa hakka-
28. lu gūḍe guyalu achu aṇekaṭṭu kādā-

29. ramba nîrâramba . . . . . nâdu
30. . . . . charâdâya stirâdâya akshîni âgâ-
31. mi . . . . . jala taru pâshâna siddha sâ-
32. dhyangaḷ emba ashta-bhôga tēja-svâmya sa-
33. ha Hârattiya nâyaka Yimmaḍi Ranga-
34. ppa-nâyakarige dharmavâga-
35. bēkendu â Râchaliya koṭṭevu
36. yidanu nimma putra-pautra-para-
37. mpareyagi â-chandrârka-stâyi-
38. galâgi sukhadinda anubhavisu-
39. vudu yendu â-Rangâpura-
40. grâma-silâ-sâ-
41. sana śrî śrî śrî
42. Rangappa

*Translation.*

Good Fortune. Be it well. In the victorious and prospering year 1527 of the Śâlivâhana era, on the 7th lunar day of the dark half of Āśvîja in the year Krôdhi: While the illustrious mahârâjâdhirâja, râja-paramêśvara vîra-pratâpa Vîra Venkaṭapatidêva-mahârâyarayyanavaru was ruling the earth seated on the jewelled throne in Penugonḍe-durga.

The illustrious Immaḍi Raṅgappa Nâyaka, son of Raṅgappa Nâyaka who was a son of Lakshmîpati Nâyaka of Hârati, *mahânâyakâchârya*, punisher of chiefs who break their word, succourer of those who take shelter under him, granted the following śâsana conferring the gift of a village on Nâgiyavoḍeyar, son of Mallapa-voḍeyar, disciple of Śiva-Gaṇeśvara-Voḍeyar:—

We have given away as *sarvamânya* (tax-free) in the holy presence of (the god) Kûḍali Saṅgamêśvara the village Tonasagonḍanahalli re-named Immaḍi Raṅgâpura in Chandapana Doḍêri-sîme in Agale-sthala belonging to Râyadurga-vêṇṭheya conferred as *mâgani* on us by the king of Vijayanagar (Râyavararu). All the wet lands of Râcha-halli-sîme belonging to it (village Tonasagonḍanahalli), all the canals, gardens, clearings of land, sheaves, heaps, drainage areas, embankments, lands fed by rain-water, lands fed by artificial irrigation, income from moveables, income from immoveables, and the eight-fold rights and powers including imperishables, future income, water springs, trees, minerals, actualities and possibilities, all these rights in the village Râchali, we have granted for the merit of Immaḍi Raṅgappa Nâyaka, chief of Hârati.

*Note.*

This records the gift of a village Tonasagonḍanahalli together with Râchahalli and all the rights and powers and income thereof to a Vîraśaiva priest named

Nāgiya-voḍeyar, son of Sidha-voḍeyar, disciple of Śivagaṇēśvara-Vaḍeyar by the chief of Hârati named Immadi Raṅgapa Nāyaka, son of Raṅgapa Nāyaka and grandson of Lakshmîpati Nāyaka, who ruled under the suzerainty of the Vijayanagar king Venkatâpatirâya. The date is given as Ś 1527 Krôdhi sam. Âsv. ba. 7. Ś 1526 is Krodhin. Taking this year, the date corresponds to October 5, A. D. 1604. (Cp. E. C. XII, Intro. P. 14 for a history of the Hârati chiefs). It is not easy to identify the temple of Kûḍali Sangamēśvara referred to in the grant.

## 94

At the village Dod mâltûr in the hobli of Koḍigēnhalli, on a broken slab lying in a field to the south of the village.

Old Kannaḍa language and characters.

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕೊಡಿಗೆನಹಳ್ಳಿ ಹೋಬಳಿ ದೊಡ್ಡಮಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಕುರುಬರ  
ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳ ಮೇಲೆ ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.

- |                |                   |
|----------------|-------------------|
| 1. ಕು          | 3. ಸ್ವರ್ಗಕ್ಕೆ ಪೋದ |
| 2. ನ್ಡಯ್ಯನೊಡನೆ |                   |

*Transliteration.*

1. Ku-
2. ndayyanodane
3. Svarggakkke pôda

*Note.*

This is a very fragmentary inscription. The top of this inscription slab is broken and although a vigorous search was made in the neighbourhood, it was not possible to find it. The characters are Old Kannaḍa of the 9th century A. D. The record seems to mention the death (going to Heaven) of somebody with Kundayya (?). It may be stated that by the side of this inscription was found a *sididalegal*, a slab on which two male seated figures are carved. The head of the figure to the right is cut off and shown to its right on the top and attached to its tuft of hair is the end of a bent bamboo. The figure to the left is much mutilated, only the trunk with the beginnings of arms and legs being left intact. Apparently the figure to the left indicates the person who cut off the head of the hero to the right and the head sprang up on account of the recoil of the bow. After thus helping in the death of the hero to the right, the person to the left must have next killed himself by stabbing himself or by some other means. The name of one of these persons apparently was Kundayya and the other person's name is lost.

## 95

At the village Kālēnhalli in the same Kodigenahalli hobli, on a vīragal standing in front of the village.

Kannada language and characters.

ಅದೇ ಕೋಡಿಗೇನಹಳ್ಳಿ ಹೋಬಳಿ ಕಾಳೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಊರಮುಂದೆ ನಿಂತಿರುವ ವೀರಗಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

- |             |           |
|-------------|-----------|
| 1. ಮಾಲೂರ    | 5. ರ ಕಂಪಯ |
| 2. ಕೆರಿಸಿವಿ | 6. ಯನು    |
| 3. ರಯನಮೊ    | 7. ಸುಭಯ   |
| 4. ಎಮೊಗ ಎ   |           |

Note.

This vīragal record is engraved to the right of two figures, male and female with folded hands. It seems to record the death in battle of Vīra Kampaya, grandson of Kerisi Viraiya of Mālūr (a village situated nearby). The characters appear to be of the 15th century. The meaning of the word Subhaya in line 7 is not clear. It might be the name of the engraver.

## 96

At the same village Gundagal, on the *garuḍa-gamba* in front of the Tirumaladēva temple.

Size 7' × 1'—6"

Kannada language and characters.

ಅದೇ ಗುಂಡಗಲ್ಲು ಗ್ರಾಮದ ತಿರುಮಲ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ಗರುಡಗಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 7'×1'—6"

- |                     |                         |
|---------------------|-------------------------|
| 1. ಸದಾಶಿವದೇವರಾ      | 6. ರಿಗೆ ದೀಪಾರ್ಥಿ ಶಾವೇಗೆ |
| 2. ಯರಿಗೆದರ್ಮಾರ್ತವಾ  | 7. ಹೊಲ್ಕೆ ? ನಿಲಿಸಿದ     |
| 3. ಗಿ ವೆಂಕಟಾದ್ರಿ ನಾ | 8. ಎಕಶಿಲೆಯ ಕಂಭಲು        |
| 4. ಯಕರು ಗುಂಡುಗ      | 9. ಆರುತಪಿದರು ತಂ         |
| 5. ಲ ತಿರುಮಲ ದೇವ     | 10. ಮತಾಯಿ               |

Transliteration.

- |                       |                         |
|-----------------------|-------------------------|
| 1. Sadāśivadēvarā-    | 6. rige dipārthi-sāvege |
| 2. yarige darmartavā- | 7. holke ? nilisida-    |
| 3. gi Venkaṭādrī-nā-  | 8. nka sileya kambhavu  |
| 4. yakaru Gunduga-    | 9. āru tapidarū tam-    |
| 5. la Tirumaladēva-   | 10. ma tāyi             |



## Note.

This records the grant of some land for the service of offering lights before the god Tirumaladēvaru in the village Guṇḍagal made by Venkaṭādrī Nāyaka, who calls himself agent for the merit of Sadāśivarāya, king of Vijayanagar (circa 1543-1567 A. D.). The stone pillar on which the inscription is carved is stated to have been set up to mark the boundary of the land granted. An imprecation is found at the end. No date is given.

## 97

On a viragal standing to the west of the same village Guṇḍagallu.

Size 4' × 2'

Kannada language and characters.

ಅದೇ ಗುಂಡಗಲ್ಲು ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಂತಿರುವ ವೀರಗಲ್ಲು.

- |                 |              |
|-----------------|--------------|
| 1. ಸ್ವಸ್ತಿಕಲಯೂರ | 4. ಸ್ವರ್ಗಸ್ಥ |
| 2. ನಾಡ ನಾಕ      | 5. ನಾಡ       |
| 3. ಗೋಣ್ಣ        |              |

## Note.

This viragal inscription records the death of a warrior named Nākagaṇḍa of Kaliyūr-nāḍ. The figure of the hero is engraved below the record. The characters seem to be of the 11th century A.D.

## 98

On a stone standing in the land of Kadire Bābanna in the same village Guṇḍagallu.

Size 2' × 1'

Kannada language and characters.

ಅದೇ ಗುಂಡಗಲ್ಲು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕದಿರೆ ಬಾಬಣ್ಣನ ಗದ್ದೆಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'

ಹೊಸಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.

- |                  |               |
|------------------|---------------|
| 1. ಪೆಂಕಟಾದ್ರಿ ನಾ | 4. ಮಾನ್ಯದ ಗದೆ |
| 2. ಯಕರು ಬಯ       | 5. ಕೊಟಾರ್     |
| 3. ರ ಗೋಂಡಗೆ ಕೋಟೆ |               |

## Transliteration.

1. Venkaṭādrī-nā-
2. yakaru Bai-
3. ra-guṇḍage kōṭe-
4. mānyada gade-
5. koṭar

## Note.

This records the gift of some wet lands by the chief Venkatādrī Nāyaka to a person named Bayiragaḍa for maintaining the fort of the village in a proper condition (kôṭe-mānya). Venkatādrī Nāyaka of this record is probably the same as Venkatādrī Nāyaka of No. 96. The characters too seem to be of the same period, i.e., latter half of the 17th century.

## 99

On a slab set up in the middle of the road near the school house in the village Tereyūr.

Size 4' × 2'

Kannada language and characters.

ಅದೇ ಕೊಡಗೇನಹಳ್ಳಿ ಹೋಬಳಿ ತೆರೆಯೂರ್ ಗ್ರಾಮದ ಸ್ಕೂಲ್ ಬಳಿ ರಸ್ತೆಯ ಮಧ್ಯದಲ್ಲಿ ನಟ್ಟಿರುವ  
ಗೊಡ್ಡುರಾಯಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'

ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.

- |                             |                      |
|-----------------------------|----------------------|
| 1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ | 5. ಕಾರ್ತಿಕ . . . . . |
| 2. ಭೃದಯ ಶಾಲಿವಾಹನ            | 6. ಯ್ಯ               |
| 3. ಶಕ ವರುಷಂಗಳು              | 7. . . . . ಸೇವಾ      |
| 4. ೧೪೫೦ನೆಯ . . . ನಂವ        |                      |

## Note.

The characters of this inscription are very much worn out probably due to the cattle rubbing their heads against the stone which is in the centre of the main road of the village. The inscription seems to record some service made to a temple of the village by some one in Ś 1450 Kārtika (November 1528 A. D.).

## 100

At the village Bidirakere in the hobli of Midigēsi, an inscription on a boulder to the east.

Kannada language and characters.

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಮಿಡಿಗೆಶಿ ಹೋಬಳಿ ಬಿದಿರಕೆರೆ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭೃದಯ
2. ಶಾಲಿವಾಹನಶಕ ೧೪೪೬ನೆಯ ತಾರಣ ಸಂವತ್ಸರದ ನಿಜಚ್ಛಿ
3. ತ್ರ ಶುಭ ೧೨ ಬುಧವಾರ ಶ್ರೀಮಧಾರಾಸು (ಪು ?) ರದ ಲಿಂಗರಸ
4. ರ ಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ದೇವಲಾಪುರದ ನರಸಪ್ಪಯ್ಯನ [ವ]
5. ರೂ ಬಿದಿರಕೆರೆಯಗುಡ್ಡತಿರುಮಲಿ ತಿಮ್ಮಮೊಂಡಿ
6. ಗೆ ಕೊಟ್ಟ ಕೆಲಸಿಯ ಕಟ್ಟುಗೊಡಗಿಯ ಶಿರಾಸಾಶನದ

7. ಕ್ರಮ ವೆಂತಂದರೆ ನಾವು ಬಿದಿರಕೆಡೆಯ ಕೆ ಟುವೊ
8. ಡೆದು . . . . ಕಾಲಪಲವಾಗಿ ಯಿರಲಾಗಿ ನಂಮನಾಮಿ ಲಂಗೆ
9. ರಸಯ್ಯನವರಿಗೆ ಧರ್ಮವಾಗಿ ಶರ್ಮಿ ವತ್ಸರದಲು ಕೆಡೆಯ ಕಟನುವುದಕಾ
10. ಗಿ ನಂಮಕಯ್ಯಲುಯಿಪಿಸಿದು ಕೊಟೆವರಹೆ ೨೦ ಅಕ್ಷಾರದಲೂ ಯಿ
11. ಪತ್ತು ವರಹವಾಗಿ ನಿಮಗೆ ಕೊಟ ಕೆಟ ಕೊಡಗಿ . . . . ಕೊಡಿಯ ಕೆಳ
12. ಗಿನ ಸರದ ಗದೆ ಅಳತೆಯಲೂ ಗದೆ ಖಂ[ಂ] ಅಕ್ಷಾರದಲು ಹತ್ತು ಕೊಳಗ ಗದೆ
13. ಯಾ ಹತು ಕೊಳಗ ಗದೆ ಕೊಡಗಿ ಮಾನ್ಯವಾಗಿ ನಿಲೂ ನಿಮ್ಮ
14. ಪುತ್ರ ಪಲುತ್ರಪಾರಂಪರಿಯವಾಗಿ ಅಚಂದ್ರಸ್ತಾಯಿಯಾಗಿ ಸುಖ
15. ದಲು ಅ . . . . . ಬಿದಿರಕೆಟ ಕೆಟಕೊಡಗಿಯ ಸಿರಾಶಾ
16. . . . . ಕೊಡಗಿ ಗದೆಗೆ ಆರು ತಪ್ಪಿದರು ತಂಮ ತಂದೆ ತಾ
17. ಯನು ಕೊಂದ . . . . . ವಾರಣಾಸಿಯಲ ಕೊಂದ ಪಾಪ
18. ದಲಿ ಹೋಹರು ತಂಮ ಅಭಿಮಾನ . . . . .
19. ಕೊಟ ಶಿರಾಶಾಸನ

*Transliteration.*

1. śubham astu svasti śrī jayâbhyudaya
2. Śālivāhana śaka 1446 neya Tārāṇa-samvatsarada Nija Chai-
3. tra śudha 12 Budhavāra śrīma Dhārāśu (pu) rada Lingarasa-
4. ra kârṇake kartarāda Dēvalāpurada Narasappayyana [va]-
5. rū Bidirakereya gaṭṭa Tirumali Timmā voḍeri-
6. ge koṭa kereya kaṭṭuḡoḍagiya śilāśāsanada
7. kramaventendare nāvu Bidirakereya kere vo-
8. dedu . . . . kâla khilavâgi yiralâgi naṁma sâmi Linga-
9. rasayyanavarige dharmavâgi Śarvari-vatsaradalu kereya kaṭisuvudakâ-
10. gi nimma kayyalu yikisidu kôṭe varaha 20 akshâradalû yi-
11. pattu varahavâgi nimage koṭa kere koḍagi . . . . . kôḍiya keḷa-
12. gina sarada gade aḷateyaḷu gade kham 10 akshâradalu hattu koḷaga gade
13. yī hatu koḷagada gade koḍagi mānyavâgi nîṭu nimma-
14. putra-paṭṭra-pârampariyavâgi â-chandra- stâyiyaḡi sukha-
15. dalu a . . . . . Bidirakere kerekoḍagiya śilāśâ-
16. . . . . koḍagi gadege âru tappidaru taṁma tande tā-
17. yanu konda . . . . . Vāraṇāsiyalī konda pāpa-
18. dali hōharu taṁma abhimāna . . . . .
19. kôṭa śilāśāsana

*Translation.*

Good fortune: Be it well. In the victorious year 1446 of the Śālivāhana era, in the year Tārāṇa, on Wednesday, the 12th lunar day of the bright half of Nija Chaitra, Narasappayya, agent for the affairs of Lingarasa of Dhārāpura granted to Tirumali Timmā Voḍeyar of Bidirakere, a stone śāsana for the *Kaṭṭukoḍagi* of a tank as follows:—

Whereas the tank of Bidirakere had breached and lay in ruins for a long time and we took 20 *kōṭe varahas* from you for rebuilding the tank in the year Śārvari for the merit of our lord Liṅgarasaiya, we grant you as *kere-kōḍagi* (gift of rent-free land for the maintenance or construction of a tank) a plot of wet land of the sowing capacity of 10 *koḷagas* below the waste water weir of the tank. This is given to you as *Kōḍagi-mānya* that you and your sons and grandsons and your descendants in lineal succession might enjoy it in peace for as long as the sun and moon endure. . . . This is the stone śāsana of the *kerekōḍagi* of Bidirakere. Whoever seizes this *kōḍagi* land will incur the sin of killing their parents . . . . in Benares. The śāsana is given out of our own free will and love (*abhimāna*).

*Note.*

This inscription registers the gift of some wet land in the village Bidirakere to one Timmāvodeyar for having provided funds for repairing the breach of a tank which had lain out of use for a long time. Such grants of land are known as *kattu-gōḍagi*, i.e., rent-free land granted for the construction of a tank, etc.

The grant is dated Wednesday the 12th lunar day of the bright half of Nija Chaitra in Tārana S' 1446. S' 1446 corresponds to A. D. 1524. But there was no intercalary month Chaitra in that lunar year as seems to be stated in the grant. Chaitra śu 12 corresponds to Wednesday, March 16, A. D. 1524 on which day the 12th tithi commenced about 6 hours after sun-rise or about 12 o'clock noon.

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## Tamil Supplement.

49

கீருமகூடூ நரசிவபுரதலி ஸபாதி த்ரீநிவாஸய்யுங்காரூரமஸீயு

ஃத்பலி ஃபீ ஃபீயுந கலு. ஸ்ரவாண

தலிஸு மஃது ருண்டாஜ்ர

(மஃபாரு)

- (1) ஸ்ரவதி ஸ்ரீவ்ரதாபசக்ருவத்தி
- (2) ஸ்ரீவீரவல்லாஸதேவர் ஸ்ரீநிவி ராஜ்ய !
- (3) ம்பண்ணியருளா நிற்க சகரையா
- (4) ண்டு ஆயிரத்து ஒரு தூற்று ஒருபது
- (5) சென்ற கிலகஸம்வத்சரத்துச்சி
- (6) த்திரைமாஸம் புணைசெய்யுரான
- (7) ஸ்ரீராஜேவச் சதுர்பேதிமங்கல
- (8) த்து மஹாஸஹெயாரில் கெலகி
- (9) கந் இளையாழ்வாகஹஷ்டரும்ஹா
- (10) ரத்வாஜ கருமாணிக்காழ்வார்வி
- (11) ஸ்ரீஹஷ்டருமுட்பட்டமஹாஸை
- (12) ஹயோமஹாமைக்கு மாஸிகையு
- (13) டையாந் நேதிராழ்வான்கையி
- (14) ஸ்ரீ வாங்கியிட்ட பொந்துக்குமெ
- (15) பொந்தறக் கொண்டு மண்ணற
- (16) க்குடுத்த நிலமாவது கும்பாறந்

(ஃபாரு)

- (1) காலில் கிழக்கில் சிமை....
- (2) மும்பைக்கு மெற்கு . ஸ்வாயிகக
- (3) குழிமண்ணுக்கும் பொந்த
- (4) றக்கொண்டு மண்ணறக்கு
- (5) டுத்து கல்லடித்துக்குடுத்
- (6) தோம் இளையாழ்வாரும்பில்
- (7) லியாழ்வாருமுட்பட்ட மஹாஸ
- (8) ஹயோம் நேதிராழ்வாருக்கு
- (9) ஆலுகோடான.....
- (10) குலோத்துங்க சோழபுரத்துப்
- (11) பெரியநாட்டுப் பெருந்தெருநக
- (12) ரத்துதுலகாதகண்ட அபை
- (13) ய வல்லஹஷெவ விண்ணகாகொ
- (14) யிலுக்கு திருமஸப்தமி அமாஸிகொ
- (15) ரும் இடக்கடவதாக மாஸிகையு
- (16) டயார் நேதிராழ்வாந் செத்தனம்மிது

கீருமுகூடும், நரசிங்க சபை கீரவழி கௌசலரு நாமுக்கு ஸத்தர

வாசுதேவன் வரது துண்டி வரது வரது கல்லி

சீதருவது தமது மது நுதலு

- (1) வலுவூழிவருதாபசுருவத்தி வீரவல்
- (2) லாளபிவருதிவிராஜிம்பண்ணியருளா
- (3) நிற்க இடைநாட்டுப் புண்சைபு
- (4) ராந சிம்மதெவச்சுதர்பெதிமங்
- (5) கலத்து உலாவலையெய்யுமலுவி
- (6) பூபதிநெண் விஷயத்துதெசசல
- (7) த்தி கண்டாரு எங்கள் பாரமத்தக்
- (8) கு வடக்கு ஓரணக்கு கிழக்கு அர
- (9) சுக்கு தெற்கு பூகயிலாயத்துக்
- (10) கு மேற்கு இந்நாலுபாதைவுக்கு
- (11) ப்பட்டலுலியை வீரபட்டண
- (12) கல்லடித்துக்குத்தோம்
- (13) லலெய்யோம் இதுக்கு இரை
- (14) கடையாது கர்குடலை
- (15) டயாதுக்கும் விசையநல்லு
- (16) டாதுக்கும் இரை இலி ஐயிமணி
- (17) காரகமக்களுக்கு இரையிலி

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,  
ARRANGED ACCORDING TO DYNASTIES AND DATES.



## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page umber n the Report	Inscription number in the Report	Date	Ruler
			I. GAṄGA.
259	88	Chaitra śu. Pañchamī, Rôhīṇī nakshatra (circa 475 A.D.)	Mādhava-Varma ....
113	3	No date. Only full moon day of Vaiśākha is mentioned (About 500 A.D.)	Mādhava II ....
176	36	No date—(About 800 A.D.) ....	[Śrīpurusha] ....
144	14	Subhakrit, 3936th year of the reign of Nītimārga Permāṇaḍi, full moon day (circa 882 A.D.) Bhādrapada.	Nītimārga Permāṇaḍi ...
197	48	9th regnal year of Permāṇaḍi (circa 894 A.D.)	Konguṇivarma-dharma(mahā) rāja śrīmat Permāṇaḍi (son?) of Nītimārga Permāṇaḍi.
137	12	No date—circa 961 A.D. ....	Mārasingha ....
			II. NOLAMBA.
134	8	No date—C. 943-956 A.D. ....	Dilipayya ....
			III. CHÔLA.
149	17	Śaka 939, 5th regnal year; Bhā- drapada Paurṇimā, Thursday, in the cyclic year Naḷa—C. 1017 A.D.	Parakêsari Rājendra Chôla ....

## ARRANGED ACCORDING TO DYNASTIES AND DATES.

## Contents and remarks

Records that during the reign of King Skandavarma of the Pallavas Mādhava who had been anointed by him and belonged to that branch of the Gaṅga Kings which included Āryavarma granted the village Kūḍalūr situated to the east of Perūr and west of the Totlā river to the brothers Kumāra Śarma and Bhava-śarma, followers of the Taittiriya School. This inscription supports the light thrown by the Penugonda plates on the overlordship of the Pallavas over some of the early Gaṅgas who probably belonged to a branch different from the main one.

Records that this king who had obtained victory in numerous battles established the Sangamapura agrahāra and granted, for enjoyment as śālābhōga, five villages—Keragālūr, Posavalli, Mīdunḍavalli, Kāchāppalli and Kātullāmalī—situated in the province of Bellāvi to twenty-two Brahman families who were performing important activities both in the state and society. Some technical words used in the Arthaśāstra are found in this record. The Pallava connection is not acknowledged. The different branches of the early Gaṅga kings and their probable relation to each other have been discussed under this record.

Records that on the occasion of the destruction of Kosarupulki by Durvinīta Breyappōr, Āmānda and others forming the seventy men of Upagola got, for their having broken their opponents, certain lands in the village Pūpasūr. This is the first known stone record giving the Gaṅga genealogy.

Records that Chāvunḍabbe erected a temple (perhaps the present Rāmāśvara temple) and granted Teragāla as property to it.

Fragment. No details given.

Mentions the death of a warrior, Maḍo-kappana by name, while defending the cattle of Ponkoḷa.

A viṛagal mentioning the death of a warrior named Mâyidēva during a cattle raid at Pomkunda (Hunkunda in Bowringpet Taluk).

Describes the exploits of a hero, son of Chōlattara, while fighting in defence of cattle. The titles of the king are in the Tamil language, but in Kannaḍa characters.

## List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			IV. CHÂLUKYA.
235	76	Sunday, the full moon day in Jyêshthâ, on the occasion of Solar eclipse in the cyclic year Raudri; Châlukya Vikrama year 5—1080 A.D. 22nd January.	Tribhuvanamalla-dêva .... (Vikramâditya VI).
231	75	Dundubhi sam. Push. ba. 3 Sunday in the 7th year of Châlukya Vikrama Era (December 25, A.D. 1082).	Do ....
250	81	44th year of Châlukya Vikrama Era, in the bright fortnight of Kârtika in the year Śubhakṛit—C. 1119 A.D. (?)	A. Western Châlukya king. Name lost.
254	83	Châlukya Vikrama 47—Sunday the 11th day of the dark fortnight of Mâgha in the cyclic year Śubhakṛit—C. 1122 A.D. (?)	....
248	80	Bhûlôka Varsha 12. Pingalâ sam. Jyêshthâ śu. 10 Wednesday corresponds to May 31, 1137 A.D. —a Monday and not Wednesday.	Bhûlôkamalla III ...
			V. KADAMBA (Provincial)
245	79	5th year of Bhûlôkamalla, Sâdhârâna sam. Push. śu. 3 Monday —C. 1131 A.D. (?)	Mayûravarma-dêva III ....
			VI. ŚÂNTARA.
223	67	19th regnal year. Târâna sam. Vaiśākha śu. 5 Thursday—29th March or 28th April 1164 A.D. Wrong week-day.	Vîra-Śântara-dêva ....

arranged according to Dynasties and Dates—(contd.).

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### Contents and remarks

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Describes the exploits of Tamba-dandādhipa, governor of Śāntaḷige 1000 etc., under Prince Jayasimha Chālukya and records the grant made by Tamba and his officer Lōkanāthayya of some land for repairing the breached tank Tambasamudra at Banniyur and for its future upkeep. The eulogy of Tamba and Lōkanāthayya is a fine Kannaḍa piece of high literary merit.

Records the grant of some land as śaraṇa-vṛitti by the watchman of the village of Bannivûr (Bannûr) who had purchased it from the mahājanas of the place, during the governorship of Tamba.

Seems to register the gift by the mahājanas, of some land for the service of the god Nagaṛêśvara at Sāliyûr (Sālûr) and the appointment of the three hundred Brahmins of Uddûr (?) as guardians of the charity.

Registers some grant by the people of Sālivûr to a choultry.

Records the grant of some land to a Śiva temple at Sāliyûr, the front verandah to which was built by a woman named Bijjabbe.

Records a grant to the Brahma-Jinālaya-basadi in Sāliyûr by Bhadrarāyi-setti, a merchant, during the rule of Magara Kāragarasar (?) over Śāntaḷige 1000 as a subordinate of the Kadamba king Mayûravarma III whose overlord was Bhûlōkamalla Sômêśvara III.

A vīragal describing the exploits of a hero named Haḷeyama in a battle against the Āḷuva king Jagadêvarasa. There was also a fight between Birarasa of Hosagunda and his overlord Vīra-Śāntara-dêva who was perhaps ruling under the Kaḷachuri king Bijaja-dêva.

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## List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			VI. ŚĀNTARA—( <i>concl'd.</i> )
220	66	Ānanda sam. Chaitra śu. 10. Śaka 1116.—April 2, 1194 A.D.	Vīra-Śāntara-dēva ....
216	62	Virôdhikrit sam. Āshādha ba—C. 1251 A.D.	Bīrarasa ....
231	74	No date—about 1260 A.D. ....	Do ....
205	55	Śaka 1191 Śukla sam.—A.D. 1269	Bommarasa ....
			VII. SINDAS.
217	63	Kilaka sam. Phālguna śu—C. 1189 A.D.	Īśvaradēva ....
			VIII. HOYSALAS.
174	35	Śaka 1078. Dhātu sam. Bhādra-pada śu. 5 Ā.—Sunday, 11th Aug. 1157 A.D.	Narasimha I ....
107	1	No date—About 1180 A.D. ..	Vīra-Ballāla II ....
198	49	Śaka 1110 Kilaka, Chittirai—1188 A.D. March-April.	Do ....
203	53	No date—1200 A.D. (?) ....	Do ....
166	26	Yuva sam. Mēsha ba. 10,—1275 A.D.	Narasimha III (?) ....
184	41	Śaka 1207 Śubhakrit sam. Phālguna —1285 A.D. (?)	Do ....

arranged according to Dynasties and Dates—(contd.).

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A viragal describing the exploits of Belagauda, a warrior, who fought in defence of the cattle of Hiriya Hāraka (Shikarpur Taluk) on behalf of the Sântaras against Dēsinga verggaḍe and others of Mūḍanāḍ. In memory of his valour the prince Tailarasa, nephew of Bīrarasa, made a grant of land.

A viragal which appears to record the death of a certain hero.

Registers the grant of some land to the god (?) Vuttaya dēvar.

Records the heroic fight and death of a warrior named Bommeya-nāyaka in a battl against Anṇaleveggade at Indasor in Pulka-nāḍ.

A viragal recording the death of Bīrarasa Bommarasa, younger brother of Īśvaradēva of the Sinda dynasty, in a battle at Hombuchcha (Huncha in Nagar Taluk).

Records a grant of land by the chief of Kuḍugunāḍ in memory of a warrior who fought and fell during the invasion of Koṅgu.

Appears to record a grant by the merchants of Arsikere. Hoysala genealogy and accounts of the exploits of the kings are given as in other records. Praise of Arsikere.

Records grant of land for certain services on certain occasions in the temple of Abhayavallabhadēvar (the present Kēśava temple) in the village Algōḍ called also Kulōttunga-Śōḷapur, by Māḷigaiyuḍaiyān Nētiyālvān who also gave money for the purchase of land to the village assembly.

Registers the grant of a plot of land by the village assembly of Pūpisaīyūr, called also Simmadēva chaturpēdimangalam, (Hunṣūr), in the Idaināṭṭu district, to the Dēśa-śalatti-gaṇḍar (? merchants like the Nānādēśis) of the 18 Viśayas (countries).

Records the gift of two varāhas of money the interest on which was to be used for illuminations twice a day in the temple of Tīru Nārāyaṇa (now Varadarāja) at Hangaḷa, by a woman.

Seems to register the gift of some lands, rent-free, in the villages Tagaḷūr, Tāyūr and Guliyapura, made by a certain Jaina heggade to Nāgagauda.

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## List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			IX. VIJAYANAGAR.
155	20	Śaka 1296 Ânanda, Pushya ba 5 Monday—25th Dec. 1374 A.D.	Vira-Bukkarâya ....
173	34	Śaka 1302 Raudri, Śrâvana śu 1 Sunday—July 3, 1380 A.D. (a Tuesday, not Sunday).	Do ....
199	50	Ângirasa sam. Kârtika ba 7 Thursday—Thursday 7th November 1392 A.D.	Harihara II ....
211	58	Śaka 1326 Târana sam. Mârgasîra Amâvâsye—2nd December 1404 A.D.	Do ....
210	57	Vikriti sam. Chaitra śu. chauti —March 10, 1410 A.D.	Dêvarâya ....
151	18	No date—About 1511 A.D. ....	Kṛishṇarâya ...
179	38	Śaka 1434 Śrîmukha, Phâlguna ba 5—15th March, 1514 A.D.	Kṛishṇarâya styled as Kṛish- navarma-mahâdhirâja.
147	16	Śaka 1449 Sarvajit, Pushya śu. 7 Sunday—Sunday 29th December 1527 A.D.	Do ....
202	52	Jaya sam. Âshâḍha śu 10—June 21, 1534 A.D.	Achyutarâya ....
157	21	Śaka 1468 Parâbhava Bhâdrapada ba. 3—12th September 1546 A.D.	Sadâsiva (nominal) ....
273	96	No date—About 1560 A.D. ....	Do ....

arranged according to Dynasties and Dates—(contd.).

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... Charter issued by Nañjanna Oḍeyar on the occasion of the death of his father, Chikka Kampanna Oḍeyar, son of Bukka, for services in the temple of Rāmāyadēvaru (Rāmanātha) in Vijeyāpura, granting Maḍehalli, a village in the district of Kuḍugunāḍ (comprising portions of Gundlupet Taluk).

Another record of Nañjanna Oḍeyar registering the gift of some land as koḍagi in Kuṇagahalli for the service of Pālgunēśvara of Jayita in Kārīnāḍu (some portions of Nanjangud Taluk).

Records the gift of Bhayirāpura by Kēdāranāthabhaṭṭa of Ālugōḍ to Rāmabhakta in the presence of Tirumakūḍalanātha Voḍeyar who was evidently an officer under Harihara II.

A māsṭikal inscription recording the death of Mēchigauḍi as a 'sati.'

A māsṭikal recording the death of Sāyakka as 'sati.'

Records the grant of the village Sambakipura, as koḍagi-vṛitti, to Vīrapa Gauḍa of Badanaguppe belonging to Ummattūr ruled by Sāluva Timmarāja, under the orders of the king.

Registers the grant by the minister Sāluva Timmarasa, of Kāvahalli or Kālihalli (Kāhahalli) for services in the Kīrtinārāyaṇa temple at Talkāḍ, under the orders of the king while he was on a victorious expedition to the south.

A charter issued as a nirūpa by the king addressed to Dēmarasayya registering the gift of the village Heggothāra in Ummatūr-sīme for services in the temple of the god Bālakṛishṇa in Bammāpura.

A vīragal in memory of a warrior named Liṅganna of Bairāpura.

Records the grant by Rustumjikhān, a local officer, of the village Masahalli and its hamlets in the Vijayāpura (Gundlupet) sub-division to a Liṅgāyat priest, under orders of Rāmarāya.

Registers the grant of some land for the service of offering lights before the god Tirumaladēvaru in the village Guṇḍugal made by Venkaṭādri Nāyaka, agent, for the merit of the king.

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## List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			IX VIJAYANAGAR—( <i>contd.</i> )
169	30	Dundubhi sam. Prathama Śrāvaṇa ba. 5—20th July 1562 A.D.	Rāmarāya ....
125	4	Ś 1326 Tārāṇa sam. Śrāvaṇa Purnima—Monday 10th August 1584 A.D.(?)	Narasimha IV son of Raṅga I.
160	23	Khara sam. Śrāvaṇa śu. 7—July 17, 1591 A.D.	Rāmarāja-Tirumalarāja-dēva
159	22	Śôbhakṛit sam. Kārtika ba. 10— A.D. 1603.	Rāmarāja-Tirumalarāja ....
			X. HARATI CHIEFS.
268	93	Śaka 1527 Krôdhi, Âśv. ba. 7— October 5th, 1604 A.D.	Rangappa Nâyaka II ....
			XI. SUGATUR CHIEFS.
136	11	Śārvari, Âshâḍha śu—1480 A.D. ?	Tammayya-gauḍa II ...
			XII. KELADI KINGS.
218	65	Śaka 1429 Kshaya sam. Mār. ba. 10—9th December 1506 A.D.	Chauḍappa Nâyaka ....
212	60	Śaka 1495 Śrîmukha, Śrāv. śu. 5— 3rd August 1573 A.D.	Rāmarāja Nâyaka ....

arranged according to Dynasties and Dates—(contd.).

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Registers the grant of Bêrambâdi, a village in Vijeyâpur-sîme, to the Vîraśaiva priests of Kongûr in Terakaṇâmbi by Basavappa Voḍeyar.

Records that Raṅgabhûpâla (I) with his queen Timmâmbâ installed his son Narasimha (IV) and left for the forest. Narasimha visited Bêlûr and celebrated the Tulâbhâra. On this occasion, he granted the village Sômasettipalli to a Brahman named Śrîkaṇṭha-Vâjapêya. The inscription supplies the useful information that Narsimha IV, son of Raṅga I, succeeded his father and ruled for some time before Veṅkaṭa came to the throne by 1585.

Records the remission to the barbers of Hangûla of all taxes including benevolences, customs duties etc., made under the orders of the Mahâmaṇḍalêśvara by his agent Bhadrappa.

Seems to record some grant by Śankarayya, an officer, to the son of Ankegauḍa.

Records the gift of the villages Toṇasagonḍanahaḷli and Râchahaḷi by the chief to a Vîraśaiva priest named Nâgiya-Voḍeyar. The chief ruled under the Vijayanagar king Veṅkaṭapatirâya.

Seems to record the gift of some land, rent-free, to an individual named Nâgappa.

Records the gift of some land by the king to the children of Kalukutiga Vîrapaiya of Kalise and stipulates that succession to the estate should pass to males through females. This shows that the *aḷiyasantâna* law was followed by the stone masons in the Shimoga District, who were perhaps immigrants from South Canara.

Records the right of 'aputrike' i.e. succession to the estates of people who die without male issue, to all the settis, paṭṭana-svânis and merchants of the pêtthe (bazaars) of Kalise. Escheat to the crown was the rule which this record modified.

## List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			XIII. MYSORE KINGS.
163	25	Śaka 1578 Durmukhi Vaiśākha ba. 12 Monday—Monday, 12th May 1656 A.D.	Dodḍa Dēvarāja Voḍeyar
191	44	Sarvadhâri sam. Āshâḍha śu. 3—17th June 1768 A.D.	Hyder Ali
188	43	Śaka 1733 Prajôtpatti, Phâlguna ba. 3—March 1st, 1812 A.D.	Kṛishṇarāja Voḍeyar III
186	42	Date of writing—26th November 1822 (Tuesday, the 12th lunar day of Kârtika śu. in the year Chitrabhânu). Endorsement on Tuesday, the 3rd lunar day of Pushya ba. in the year Chitrabhânu.	Do
			XIV. PRIVATE GRANTS.
253	82	Śaka 1131 Pramōda sam. Vaiś. śu. 15—10th April 1210 A.D.	..
226	69	Śaka 1165 Śubhakrit, Māgha śu. 1 Friday—23rd January 1243 A.D.	..
168	29	Śaka 1352 Sâdhârana sam. Āshâḍha śu. 1—21st June 1430 A.D.	Mahâmaṇḍalêśvara Chik-kanṇa Voḍeyar, Chief of Terakanâmbi.
172	33	Śaka 1361 Siddhârthi, Jyêshṭha ba. 9—5th June 1439 A.D.	..
212	59	Śaka 1375 Srîmukha sam. Kâr. śu 15—17th October 1453 A.D.	..

arranged according to Dynasties and Dates—(*contd.*).

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Contents and remarks

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Records the construction of a matt and the gift of the village Horakêri Bachali to a Viraśaiva guru at Hangala by the queen Amṛitamma who is also said to have set up a liṅga and built a matt around it to mark the place in the old palace site at Hangala where Rāja Oḍeyar (very probably Muppina Dēvarāja Oḍeyar, her father-in-law) died.

Sannad issued to Pradhâna Venkappayya, a minister, recording an additional grant of lands to the Voḍêr (Viraśaiva priests) of the matt at Śankaranârâyana, a sacred place south of Mangalore in South Canara District.

A nirûpa (sannad) recording an order by the king to the Amildars and Killedars in several places, informing them that the head priest of the Suttûr matt would visit places in their jurisdiction, that his people may be offered all facilities in the execution of their duties and that no tolls need be demanded in respect of their articles.

An order addressed by the King to Seshagiri Rây, Amildar of Tâyûr, recording the gift of some land to the Viraśaiva guru Basavalinga Voḍeyar, head of the matt at Suttûr (Nanjangud Taluk).

Records the grant of some land in memory of a warrior named Haḍada of Mâkanahalli in Sâliyûr (Sâlûr) who died while defending the cattle and men against Mâchagaunḍa who had marched against the gaudas of the place.

Records the gift of a piece of land by Dâmôdarabhaṭṭa for the purpose of setting up a fire altar (*agnishṭage*).

Records the gift of a village named Âlattûr in Kuḍuganāḍ to the god Nañjunḍêśvara (in Nañjangud Town).

Mentions that Mañchâyî became a 'sati'.

Another instance of 'sati'.

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## List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
275	100	Śaka 1446 Târaṇa Nija Chaitra śu. 12 Wednesday—Wednesday 16th March 1524 A.D.	XIV. PRIVATE GRANTS— (concl'd.) Liṅgarasa of Dhârâpura ....
275	99	Śaka 1450 Kârtika—November 1528 A.D.	....
228	70	Śaka 1489 Prabhava, Mâgha ba. 14 Śivarâtri—27th January, 1568 A.D.	....
207	56	Śaka 1519 Hêvilambi, Kârtika śu. 12—10th November 1597 A.D.	Basavapanâyaka, son of Kâre Purushôttama Nâyaka.
153	19	Śaka 1638 Târaṇa (?) Mârgasira śu. 5 Sunday—? 1704 A.D.	....
257	87	Śaka 1658 Naḷa sam. Nija Jyêsh. śu. 7 Friday—June 4, 1736 A.D.	Mudiyappa Nâyaka of Hâgalavâḍi.
192	45	Śaka 1693 Khara sam. Śrâvaṇa śu. 10—19th August 1771 A.D.	....

*Note.*—The rest of the inscriptions are not fully dated and

arranged according to Dynasties and Dates—(*concl'd.*).

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Registers the grant of some land as 'kaṭṭu-koḍagi' to one Timma Voḍeyar by the agent Narasappayya.

Records some service made to the temple of the place.

Records the gift of some land by Bayichayanāyaka of Tāgarti for the services of food-offering to the god Gautamēśvara of Gauja.

Registers the gift of some land in the village Chikka Jambāne for a matt of the Viraśaiva sect at Kaluse (Kalase in Sāgar Taluk).

Registers some agreement by which the guilds of the artisans of Nīlagiri, etc., had to pay certain taxes to their priest Mallapaguru in Vijayāpura. (The genuineness of the grant is doubtful).

Registers the gift of the village Gêrahaḷḷi *alias* Līngasāgara to Muḍḍuvīrasvāmi, probably a Līngāyat guru.

Registers a grant, by certain merchants, to the matt at Kālangariḍi, of certain fees or taxes on articles of merchandise in which they traded.

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cannot be assigned to any specific dynasties.



## APPENDIX A.

## CONSERVATION OF MONUMENTS.

*In the year 1929-30.*

(Based on the Annual Report of the Consulting Architect to the Government of Mysore, Bangalore.)

In the year 1920, Government had passed orders laying down a policy to be adopted in the preservation of Ancient Monuments and insisting on a regular inspection of the same periodically. In 1921, a consolidated list of ancient monuments classified according to their importance was approved by Government. In the year 1925, the ancient monuments Preservation Regulation was promulgated into law and in 1926, a first list of monuments declared "PROTECTED" under section 3 of the Regulation was published in the Gazette. The work of preservation was, however, not being carried out in any systematic manner hitherto. The work was transferred over to the Office of the Consulting Architect in March 1929.

Immediately after the transfer, a consolidated list of ancient monuments was printed and supplied to all the Deputy Commissioners and Executive Engineers and they were requested to consult the Consulting Architect invariably in all matters of repairs to monuments. The circular giving instructions to local officers in regard to this work which had been issued before was revised and republished. The Forms of inspection reports to be submitted by Sub-Division Officers were suitably altered and the approval of Government obtained thereto. The copies of the revised inspection forms were supplied to the Deputy Commissioners by the Superintendent of Government Printing.

On the recommendation of the Consulting Architect, the Government requested the Muzrai Commissioner to place at the former's disposal funds for the erection of notice boards in front of ancient monuments and a sum of Rs. 1,076 was allotted for the purpose from the Public Works Departmental Budget. Fifty enamelled notice boards were got prepared and distributed to the several Amildars for being erected in front of the more important monuments.

A register was opened in which the history of each monument is written up together with a brief description of the same illustrated with photographs and key plans. And as each monument is dealt with, an entry is made therein noting the action taken as regards the inspections carried out, repairs executed and recommendations made in regard to their maintenance, etc.

This is a permanent record and a valuable guide for the officer placed in charge of the conservation work for all time to come.

Regular inspections were conducted in the case of twenty monuments during the year. Some more were, however, visited by the Consulting Architect in the course of his inspection for gardens and town-planning work, and also during the Dewan's tours. A consolidated list of monuments visited during the year is given as Annexure (A). More monuments could not be inspected on account of pressure of other work. A regular programme of inspection will be adhered to during each year and the prescribed number of monuments inspected.

Inspection reports from the Revenue Sub-Division Officers were received only in the case of very few monuments during the year, the number being only ten. It will facilitate the work of the



office if the Sub-Division Officers make it a point to visit every monument within their jurisdiction at least once every year and invariably forward their report as prescribed in the Government Order.

The following monuments were declared "PROTECTED" under section 3 of the Regulation during the year:—

- (1) Nārāyaṇa and Maraḷēśvara temples at Marase, Mysore Taluk.
- (2) Vināyaka temple and image at Kuruḍumale, Mulbagal Taluk.
- (3) Gōvindēśvara and Nakeśvara temples at Koravangala, Hassan Taluk.

Proposals for the renovation of the monuments (1) and (2) have been called for and are under preparation.

In the year 1926, Government appointed a Committee consisting of the Muzrai Commissioner, the Registrar of the University, and the Director of Archæological Researches to draft rules under the Ancient Monuments Preservation Regulation. In Government Order No. 6643-6—Edn. 86-25-28, dated 13th December 1929, the Consulting Architect was also appointed an additional member of that Committee. The Committee met in June 1930 and as a result of the discussions held in the meeting, the whole set of rules was re-drafted by the Consulting Architect and forwarded to the Muzrai Commissioner who is the Convener of the meeting. The rules are being circulated to the other members of the Committee for opinion. It is already five years since the Act was passed and it is very desirable that the rules under the Regulation should be published early.

In all, twenty-four monuments have been dealt with during the year. A statement giving the names of these monuments and the action taken in the case of each is attached as Annexure (B).

As stated above, only fifty monuments have been supplied with notice boards. There are about sixty more protected monuments for which notice boards have to be put up. An equal number of boards will be got prepared and put up during the current year.

This notice board is intended only for "PROTECTED" monuments and is only declaratory in character specifying the penalties for any damages done to the monument. Another notice giving instructions to the visitors as to how they should conduct themselves in respect of the monument has to be put up in all monuments. Such a notice has been got printed already and will be fixed in all the monuments during the current year.

Short descriptive notes in the case of every monument are being prepared. These will have to be printed in bold characters and hung up in each monument. This has been done in the case of all monuments in British India.

In the interest of the preservation of ancient art and to guard against wilful damage to monuments, it is very necessary to have some agency to keep watch over all monuments. There are already watchmen appointed in the case of a few important monuments and a few others that are Muzrai institutions in service have the temple servants to look after them. But in the case of the majority, there is nobody who can be held responsible for their upkeep and it is not feasible to employ paid watchmen in the case of all. It is therefore proposed that the Revenue Officers should appoint one local man, either the Patel, or the Archak or any other man of respectability, to be responsible for its maintenance and fix up such responsibility by a written order. Steps will be taken to give effect to this proposal.

## ANNEXURE (A).

The following monuments were visited during the year 1929-30 and necessary action in the matter of their maintenance was taken :—

<i>District</i>	<i>Monuments</i>
Bangalore	.... All the monuments in Bangalore, 1-8. Fort at Devanahalli
Kolar	.... Somesvara temple in Kolar. Makbara at Kolar. Amaranarayana temple at Kaivara. Bhoga Nandisvara temple at Nandi.
Tumkur	.... Channigaraya temple at Kaidala. Yoga Madhava temple, Settikere.
Hassan	.... Kesava temple, Belur. Monuments at Halebid. Lakshmi Narayana temple at Nuggehalli. Kirti Narayana temple at Heragu. Buchesvara temple at Koravangala. Lakshmi temple at Doddagaddavalli. Isvara temple at Arsikere. Kesava temple at Ambuga. Narasimha temple at Hole-Narsipur.
Mysore	.... Varahasvami temple, Mysore. Lakshmiramnana temple, Mysore. Srikanthesvara temple, Nanjangud. Monuments at Seringapatam. Kesava temple at Somanathapur. Temple at Basral. Lakshmi Narayana temple at Hosaholalu. Saumya Kesava temple at Nagamangala. Brahmesvara temple at Kikkeri.
Chitaldurg	.... Hariharesvara temple at Harihar. Isvara temple at Anekonda.

## ANNEXURE B.

## Statement of ancient monuments dealt with during the year 1929-30.

Sl. No.	Name of monument	Action taken
1	Tippu Sultan's Palace, Bangalore.	In G. O. No. D. 10582-6—G. G. 12-28-4, dated the 15th April 1929, this monument was handed over to the Consulting Architect and a caretaker sanctioned to keep watch over it. While he was formulating proposals to remove the recent alterations and bring it to its original condition, a portion of it was again handed over to the Scout Headquarters for occupation. The work of restoration therefore had to be suspended until the building could again be vacated. Besides this, the monument suffers for want of a compound wall and the grounds in front cannot be laid out pleasantly in consequence to be in keeping with the Muslim character of the monument. Proposals were sent to the Executive Engineer for the construction of a compound wall which was perhaps held up for want of funds during the year. It was proposed that the work might be taken up during the next year. It is also necessary that the Scout Office should be removed from the building early.
2	Narasimha Temple, Hole-Narsipur.	An estimate had already been sanctioned for the repairs of the temple. Advice was given as to how the estimate should be worked out and designs for door shutters were supplied.
3	Ramanujacharya Temple, Saligram.	An estimate for Rs. 749 for urgent repairs was received from the Deputy Commissioner, Mysore, and was returned with countersignature.
4	Channigaraya Temple, Kaidala.	An estimate having come up from Government for opinion, the monument was visited and a thorough inspection made of the same. A copy of the inspection note was forwarded to Government and the repairs contemplated, viz., of constructing a compound wall and repairing the Garuda shrine were approved.
5	Fort, Nagar	... The Deputy Commissioner, Shimoga District, reported that the whole fort had been overgrown with lantana. The monument being an ancient one, a recommendation was made to Government that a sum of money might be sanctioned for clearing the vegetation.
6	Fort at Devanhalli	... This was visited on 23rd August 1929. Removal of vegetation over the walls and petty repairs to some portions of the fort were urged. Also it was suggested that a monument may be constructed over the spot marked as "Tippu Sultan's Birth Place" and enclosed with a neat compound wall. Estimates for Rs. 4,500 and Rs. 6,000 for these items respectively have been prepared and these works are ordered to be taken up during the current year.
7	Isvara Temple, Arsikere	... The temple premises had not been kept clean and the watchman in charge was not doing his work properly. The temple also stood in need of repairs urgently. The defects noted were rectified and an estimate for Rs. 2,000 for repairing the temple was sanctioned by Government to be met out of the provision of Rs. 5,000 in the Public Works Department Budget.

## ANNEXURE B—(contd.)

Sl. No.	Name of monument	Action taken
8	Lakshminarasimha Temple, Nuggehalli.	An estimate for Rs. 2,500 received from the Deputy Commissioner, Hassan, for repairing the compound wall was countersigned and returned.
9	Narayana and Maralesvara Temples, Marasegrama.	On a requisition from Government, the temples situated in the village were examined and a report submitted to Government. These temples were declared as "Protected" ancient monuments. The proposals for their renovation were investigated.
10	Kirtinarayana Temple, Heragu.	An estimate for Rs. 375 for repairing this monument was received from the Deputy Commissioner, Hassan, and it was returned with countersignature.
11	Twin Temples, Mosale ...	The inhabitants of this village waited upon His Highness the Maharaja during his tour in the Hassan District in 1928-29 and prayed for the restoration of their beautiful temples. An estimate for Rs. 2,400 was accordingly prepared by the Deputy Commissioner, Hassan, and sent to the office for opinion. The estimate was countersigned and returned.
12	Prasanna Channakesava Temple, Ambuga.	Some years ago, the Sub-Division Officer's inspection report stated that this monument stood in need of urgent repairs. An estimate had been called for from the Executive Engineer, Hassan, and approved. The monument was inspected and as no repairs had yet been effected, the Muzrai Commissioner was requested to expedite the matter.
13	Narasimha and Kesava Temples, Grama.	On the strength of the inspection report of the Sub-Division Officer, proposals for setting the temples right were called for from the Executive Engineer. Two estimates, one for Rs. 870 and the other for Rs. 30 for the Kesava temple and the Narasimha temple respectively were received. They were countersigned and returned.
14	Bhimesvara Temple, Kaivara ...	These temples are very ancient and deserve to be declared as "Protected Monuments." These were visited on 2nd September 1929 and a recommendation has been submitted to Government in the matter.
15	Nagesvara Temple, Basral ...	An estimate for its repairs and for certain improvements in its vicinity having come up for opinion, the monument was visited and the estimate was returned to the Deputy Commissioner, Mysore, for certain modifications considered necessary.
16	Hoysalesvara Temple, Halebid...	Extensive restoration work was undertaken for this monument and commenced systematically. The work carried out during the year consisted in clearing up all vegetation, levelling the ground and cement pointing to the joints of the basement and supplying the missing pieces such as finials, etc., to the small pavilions surrounding the temple.
17	Kesava Temple, Belur ...	The work of restoration begun in 1928-29 was being continued still. Much good work was done and the whole premises was tidied up. The two ugly accretions that were standing on the platform for centuries past were removed and the carved images that had been hidden by these were cleaned. The temple now looks very neat.

## ANNEXURE B—(concl'd.)

Sl. No.	Name of monument	Action taken
	Kesava Temple, Belur ...	Several isolated images that were lying within the enclosure were repaired and housed in the several pavilions. Door shutters for one of the openings of the temple were prepared and fixed. A design for a new set of doors for the main gateway was furnished to the Executive Engineer.
18	Buchesvara Temple, Koravangala.	A petition from the raiyats of the village having been received regarding the urgent necessity of repairs to the temple, the Executive Engineer of Hassan Division was requested to forward an estimate for necessary repairs.
19	Kesava Temple, Honnavara. ...	An estimate for Rs. 675 for repairing the temple having been received from the Deputy Commissioner, it was returned duly countersigned and with a suggestion that a vigilance committee for the protection of the several temples of the village might be formed. Such vigilance committees are very necessary for the supervision of religious institutions in every village.
20	Kesava Statue, Angadi. ...	There are a few ruined temples in the village in one of which stands a beautiful image of Kesava quite exposed to sun and rain. It was recommended that a roof might be built over it. An estimate for Rs. 1,421 was sanctioned by Government for this work.
21	Yoga Madhava Temple, Settikere.	On a requisition from the Amildar of Chiknayakanhalli, the temple was visited and the items of repairs that require immediate attention were noted down. The Deputy Commissioner, Tumkur District, was addressed to get these attended to early.
22	Saumya Kesava Temple, Nagamangala.	An estimate for fixing <i>kalasas</i> over the gopura of the temple was countersigned and returned. A suitable design for the same was also furnished.
23	Kesava Temple, Somanathapur.	The monument was inspected on 4th February 1930 and its condition noted. The Deputy Commissioner, Mysore District, was requested to take action in the matter.
		Extensive restoration work was carried out at a cost of Rs. 16,000 during the year 1928-29. But at the time of inspection in October 1929, a portion of the newly constructed portion was leaky. This defect was brought to the notice of the Executive Engineer, Mysore Division.
24	Isvara Temple, Anekonda ...	An estimate for Rs. 600 for its repairs received from the Sub-Division Officer, Davangere, was countersigned and returned.

## APPENDIX B.

List of photographs taken during the year 1929-30.

Serial No.	Size	Description	View	Village	District
1	6½" × 4½"	Lakshminarayana temple	South-east view	Adagur	Hassan.
2	Do	Do	South-west view	Do	Do
3	Do	Do	Lakshminarayana figure	Do	Do
4	Do	Do	Sarasvati figure	Do	Do
5	Do	Do	Venugopala figure	Do	Do
6	Do	Janardanasvami temple	South-east view	Anekere	Do
7	Do	Kesava temple	Do	Dindagur	Do
8	Do	Chamundesvari temple	View of the temple with front mantapa.	Undiganal	Do
9	Do	Do	Madanakai figure	Do	Do
10	Do	Gayatrivedi temple	Gayatri figure	Do	Do
11	Do	Kesava temple	South view	Anekannambadi	Do
12	Do	Do	Kesava figure	Do	Do
13	Do	Do	Lakshminarasimha figure	Do	Do
14	Do	Do	Venugopala figure	Do	Do
15	Do	Narayana temple	North-west view	Marase	Mysore.
16	Do	Do	Narayana figure	Do	Do
17	Do	Kallesvara temple	South-east view	Do	Do
18	Do	Do	Bhairava figure	Do	Do
19	Do	Do	Another figure	Do	Do
20	Do	Jaina figure in the field	...	Do	Do
21	Do	Excavation 26	...	Chandravalli	Chitaldrug.
22	Do	Do	...	Do	Do
23	Do	Do	...	Do	Do
24	Do	Do	...	Do	Do
25	Do	Do	...	Do	Do
26	Do	Isvara temple	Side view	Siddapur	Do
27	Do	Do	Doorway	Do	Do
28	Do	Do	Pillar	Do	Do
29	Do	View of Basti	...	Do	Do
30	Do	A Jaina figure	...	Do	Do
31	Do	View of Isvara temple on Brahmagiri hill.	...	Do	Do
32	Do	Do	Back view	Do	Do
33	Do	Dipastambha near the pond	...	Do	Do
34	Do	View of a cromlech before opening	...	Do	Do
35	Do	Do after opening	...	Do	Do
36	Do	View of another cromlech before opening.	...	Do	Do
37	Do	Do after opening	...	Do	Do
38	Do	Dipastambha on Jatingaramesvara hill	...	Do	Do
39	Do	Surya figure on do	...	Do	Do
40	Do	Bhairava figure on do	...	Do	Do
41	Do	Chamundi figure on do	...	Do	Do
42	Do	Kali figure on do	...	Do	Do
43	Do	View of mantapa do	...	Do	Do
44	Do	Do Brahmagiri from Mahal	...	Do	Do
45	Do	Do Garegundu	...	Do	Do
46	Do	Do Jatinga Ramesvara hill from Brahmagiri.	...	Do	Do
47	Do	Ramadurga fortress	...	Ramadurga	Do
48	Do	Front view of the cave temple	...	Do	Do
49	Do	Interior view of do	...	Do	Do
50	Do	Ceiling do	...	Do	Do
51	12" × 10"	Chandravalli lead coins, etc., obverse	...	Chandravalli	Do
52	Do	Do reverse	...	Do	Do
53	Do	Chandravalli stone inscriptk	...	Do	Do
54	Do	Do do on impression.	...	Do	Do
55	Do	Photo of Jayarekha	...	...	...
56	Do	Do stone inscription on impression.	...	...	...
57	Do	Do stone inscriptior ken on impression.	...	...	...
58	Do	Persian sannads	(From Madhugiri)	...	...
59	Do	Do do	Do	...	...
60	Do	Do the survey map of Chandravalli valley.	...	...	...
61	8½" × 6½"	Nagari copper plate inscription	Of Ramachandrapur mutt ...	...	...
62	Do	Stone inscription of Udri	...	...	...
63	Do	Do do another (Kannada.)	...	...	...
64	Do	Do do another	...	...	...

## APPENDIX C.

## List of Drawings prepared during the year 1929-30.

1.	Arsikere	...	Isvara temple	...	Detail of a wall.
2.	Do	...	Do	...	Detail of a basement.
3.	Somanathapur	...	Kesava temple	...	Perforated screen.
4.	Do	...	Do	...	Ceiling.
5.	Do	...	Do	...	Section of ceiling.
6.	Basral	...	Mallikarjuna temple	...	Ground plan.
7.	Belavadi	...	Viranarayana temple	...	Do
8.	Do	...	Upparige	...	Do
9.	Doddagaddavalli	...	Lakshmidēvi temple	...	Do
10.	Koravangala	...	Buchesvara temple	...	Do
11.	Chitradurga	...	Hidimbēvara temple	...	Do
12.	Do	...	Phalgunesvara temple	...	Do
13.	Do	...	Karivartisvara temple	...	Do
14.	Ānekannambadi	...	Narayanasvami temple	...	Do

# ERRATA.

Page	viii	line	13	for	300	read	303
„	7	„	24	„	beatiful	„	beautiful
„	8	„	32	„	Murugamble	„	Murugamale
„	20	„	29	„	forchead	„	forehead
„	22	„	36	„	werealso	„	were also
„	25	„	28	„	(Plate V 4)	„	(Plate VI 4)
„	27	„	31	„	wodden	„	wooden
„	30	„	13	„	one the	„	one of the
„	31	„	11	„	thare	„	there
„	33	„	22	„	note	„	noted
„	37	„	34	„	brackets	„	antique
„	39	„	33	„	Vasudeva	„	Vāsudēva
„	61	„	7	„	ncluding	„	including
„	79	„	28	„	Tha	„	The
„	92	„	27	„	Naga	„	Nagar
„	111	„	34	„	nobilitv	„	nobility
„	112	„	18	„	succoring	„	succouring
„	124	„	3	„	'Thls	„	' This '
„	164	„	19	„	Translation	„	Transliteration
„	227	„	33	„	offerings	„	offerings
„	243	„	2	„	sixty a-thousand	„	sixty-thousand
„	279	„	4		(at the end)	„	3'x2'—6"





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